
THE
GREAT ASSIZE,
O R,
DAY OF IVBILEE.

Deliuered in foure Sermons,
vpon the 20. chapter of the
Renel.ver. 12. 13. 14. 15.

*Whereunto are annexed two Ser-
mons vpon the 1. chapter of the
Canticles, verse 6. 7*

The second Impression, corrected
and amended by the Authour
SAMUEL SMITH, Minister of the
word of God at Prittlewell
in Essex.

Math. 12. 36.

*I say vnto you, That of euery idle word that
men shall speake, they shall giue an ac-
count thereof at the day of Iudgement.*

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TO THE
RIGHT WOR-
SHIPFUL AND VER-
tuous Gentlewoman, Mistresse
IANE ELIOT of *Newland Hall*;
SAMUEL SMITH, wisheth the en-
crease of all true comfort in this
life, and eternall happinesse
in the next.

RIGHT Wor-
shipful, the Apo-
stle Paul hath told vs,
That In the last dayes
shall come perillous
times, For men shall
A 3 be

THE EPISTLE

bee louers of their
owne selues, couetous,
boasters, proud, cur-
sed speakers, Disobe-
dient to parents, vn-
thankfull, vnholie,
without Natural affe-
ction, Truce-brea-
kers, false accusers, in-
temperate, fierce, no
Louers at all of them
which are good, tray-
tours, heady, high-
minded, Louers of
pleasures, more then
louers

DEDICATORIE.

louers of God, hauing
a shew of godlinesse,
but yet denie the po-
wer thereof: *And they
are the words of our Sa-
uour himselfe: that as
it was in the dayes of
Noah, So shall the
comming of the Son
of man be. And againe,
vwhen the Sonne of
man commeth, shall
hee finde Faith vpon
earth? When were these
perilous times.* Saint Pe-

THE EPISTLE

ter speaketh of, if not
now? When was there
the like securitie? When
gaue men themselves
ouer to their owne hearts
lust more then now? By
the which then wee see
that we are they, Vpon
whom the ends of the
world are come: and
that wee must all shortly
be called to accompt for
these things: The Ni-
neuites fast and repent,
the Publicans do feare
and

DEDICATORIE.

and quake, when Ionas cryeth to the one, and Iohn to the other of iudgement to come. Ahab is bumbled, and Felix trembles, when from Elias and Paule they heare of death and fudgement : yet alas, where is the man among vs, that thinkes of these things? Doe not men crie, Peace, peace, till destruction come vpon them, as the Trauell

upon a woman with
childe : Shee thinketh
not of the paine untill it
come, and they thinke
not of this day of recko-
ning till it come. This is
the security of our Age:
so that we may now looke
for an end to be put vnto
these sinnefull daies: for
what are they but the
fore-runners of that last
and dreadfull day? The
Lord make vs wise be-
times, that we may think
of

DEDICATORIE.

of that Great Assise,
and the account that we
are then to make. I haue
beere endeauoured in a
weake measure to vnfold
the Doctrine of the day
of Iudgement, the which
I here present vnto your
Worship, in regard of the
demonstration of my vn-
fained thankesfulnes for
your extraordinary kind-
nesse bestowed vpon me:
As also in regard of the
great affection, and good
devotion

THE EPISTLE

denotion you beare to the
Truth: Accept therfore
I pray you, what is heere
offred unto you, and take
in good part my indenour
therein: so I humbly take
my leave, Resting

Your Worships in all
Christian duetic to
be commanded,

SAMUEL SMITH.



**To the Christian
Reader, Grace and Peace
from IESVS CHRIST the
Prince of Peace.**



*Christian Reader,
I present heere
vnto thy view,
the third pub-
lique fruite of
my Ministerie,
wherein I haue
endeuored, that those especially
of mine owne Hearers, might a se-
cond time take notice of my Exer-
cises, that in publike I deliuered
vnto them. The night commeth
when*

To the Reader.

when no man can worke : therefore it stands vs all in hand ; both Minister and People, to esteeme of Time as the most precious thing in the world ; and the rather, because we know not how soone we shall be called to an account of our Works. Many haue had many times many good purposes of hart to cleaue vnto the Lord , that haue beene preuented by Death, for want of timely Repentance. It shall then be our wisdom, To agree with our Aduersarie while wee are in the way with him ; for if wee be but once arrested by Death, we shall be sure to pay the utmost farthing. Use this as a help vnto thee, to better thee in the performance of that dutie which concerns thee so narrowly, That thou must one day giue an accompt of thy Workes. If thou reape any benefit by it, giue the praise vnto God, from whom euery

To the Reader.

every good & perfect gift proceedeth; and help me in thy prayers, which I shall take as a full recompence of all my Labours, and be encouraged to spend some houres more in the like duties for thy good. In the meane
time I remaine

Thine in the common
Saviour,

SAMUEL SMITH.

1810

1811

1812

1813

1814

1815

1816

1817

1818

1819

1820

1821

1822



THE G R E A T A S S I Z E.

The first Sermon.

REVEL. 20. 11. 12. &c.

11 *And I sawe a great white Throne, and him that sate on it, from whose Face fled away both the Earth and the Heauen, and their place was no more found.*

12 *And I saw the dead both small and great stand before God: and*

B

the

the Bookes were opened : and another book was opened, which is the book of Life : & the dead were iudged of those things which were written in the books, according to their deeds.

13 And the Sea gave up her dead which were in her : and Death and Hell delivered up the dead that were in them ; and they were iudged every man according to his deeds.

14 And death and hell were cast into the lake of fire : this is the second death.

15 And whosoever was not found written in the booke of life, was cast into the lake of fire.

Cam. 5.1.



HATH AVIN • spoken (not long since) of the Comming of CHRIST into his Garden, or into his Church,

Church, and of his kinde and princely offers vnto vs, suing for entertainment at our hands, being his first comming vnto vs heere in this vale of Teares: I thought it verie necessarie to speake something of his second comming; that those that will not be moued with 'the former, might be terrified with the latter.

To which purpose I haue made choyce of this place of Scripture, in which this matter (as you see) is at large described, with many necessary circumstances, needfull to be knowne and learned of euerie one of vs all. For heere the second coming of Christ is reuealed to Saint *Iohn* in a vision from Heauen, euen in that manner, in which Christ will come at the last day: For these five Verses

containe in them nothing else, but a liuely and heavenly description of the second coming of Christ to Iudgement; with all the circumstances belonging to the same.

The parts
of the
Text.

1

For first, if you would know with what Maiestie, Power, Integrity, Seueritie, and Terroure, this great Iudge will come, you may see the person of the Iudge described in the first verse of this present Text.

2

Secondly, if you would vnderstand what persons must be eited and summoned, who must appeare: Saint *John* saith heere, he *sawe the dead both great and small*, stand before the Iudge: all that euer are, that haue been, or shall bee vnto the end of the World, must appeare before the Throne of CHRIST IESVS.

Thirdly,

Thirdly, if you desire to be instructed by what meanes, and after what maner CHRIST IESVS wil proceed in iudgement: What shall be the Evidences and the Witnesses: What Iury shall passe vpon euery man and woman: The holy Ghost tells vs, that *the Bookes shall be opened*, that God will Iudge euery man by his owne conscience; for that shall giue euidence, eyther with or against thee, either to excuse or accuse thee.

3

Fourthly, and lastly, if you would know what shall be the finall end of all men, you may heere perceiue, that they whose Names are written in the Booke of Life, shall bee *Blessed*; But Death and Hell, and Sathan, and all vngodlie sinners shall bee cast into a Lake of Fire and Brimstone

4

for euermore, which is the second death.

Now hauing scene the meaning of the Text; let vs come to speake of the seuerall points, one by one in order.

I saw a great white Throne, &c.

THIS Verse containes in it a notable Description of the Iudge himselfe. And whereas *S. Iohn* saith, *he saw a great white Throne*; that is, Christ Iesus reuealed it vnto him in a Vision; the manner of his second coming to iudgement; and withall, commandeth him to write it in a booke, for the comfort and instruction of the Church of God for euermore.

Heere then we may note the great care and loue of **I E S U S C H R I S T**, towards his poore Church

Church and people, that hee would not haue them ignorant of his second comming to Iudgement : But he doth make it knowne to his Disciple *Iohn*, and bids him record it in the booke of God for our instruction, that so no man might be ignorant of it : but rather might prepare himselfe by true repentance, to meete the Lord Iesus Christ in the Clouds.

Now concerning the Vision, Saint *Iohn* saw a *Great white Throne* : he saw a throne set, and this Throne is described by two properties: First a *Great Throne*; secondy, a *white Throne*. The first shewes the wonderfull Might, Maiestie, and Power, of the Iudge . The second shewes the Puritie, Integrity, and Vp-rightness of the great Iudge of the whole world.

^I
Great
Throne.

Mat. 25. 31

And as it was shewed vnto *John* in a Vision, so our Saviour Christ himselfe speaketh of it, when he shewes, that as earthly Kings, vwhen they will make shew of their Regall Power, and Dignitie, of their Maiestie; they ascend into the Thrones of their Kingdome: euen so Christ Iesus, when hee comes to Iudgement, hee will come with all glorie, all his holie Angells shall attend on his Sacred person: And then hee will ascend into this *Great white Throne* of his Glorie, to pronounce that finall sentence both on the Sheepe and on the Goates.

Vse 1.

Here then we see a manifest difference betweene Christs comming in the flesh, to bee a Mediator and Redeemer, and his second comming to Iudgement.

ment. And surely it makes much for the comfort of Gods poore children, that though heere they be in want, in misery, and pouerty, yet they shall be made partakers of this glorie of their head Christ Iesus. Secondly, it serueth to astonish all hard-hearted sinners, which contemne Christ and his poore members: Christ will at last manifest his power in their iust condemnation.

Seeing the person of the Iudge is of such endlesse power, and glorie, of such wonderfull might and maiestie: this must humble all men; vwhen they come to stand in presence of so great a Person as weedoe vwhen vvee come to heare the Word Preached and Taught, to receiue the holy Sacrament, If wee were to come but into the

Vse 2.

the presence of an earthlie Prince, how carefull and circumspectly would we behaue our selues, to do nothing vnbecoming the presence of so great a person. This is the great care men haue, when they come into the presence of an earthlie iudge, to put off their hats, and to shew al tokens of reuerence: And yet it is a wonder, to see how vnreuerently men and women come into the presence of the Euer-liuing and most high God, vnto the presence of the great Iudge of Heauen and Earth, the King of Kings, and Lord of lords. When we come to pray, or to sing Psalmes vnto God, how vnreuerently doe some sit vwith their hattes on? would any man do it in the presence of an earthly iudge, or a mortall presence? Surely it is an vnre-

vnreuerent behauiour, to ſit couered, eyther when wee ſpeake vnto God by Prayer, or vwhen GOD ſpeaketh vnto vs in his word.

Againe, when men come to heare the vword of this great Iudge, the glorious Goſpell of Ieſus Chriſt: when they reade it privately in their houſes: It is wonderfull to ſee what little reuerence they ſhew in the glorious preſence of this great Iudge. Would anie earthlie Prince take it in good part, if thou ſhouldeſt ſtand in his preſence, and he talke with thee for thy good, and thou ſhouldeſt euen at that time turne thy backe vpon him, and fall to wiping of thy ſhoes, or ſome baſer buſi- neſſe? Though men dare not do this in the preſence of an earth- ly prince: yet when Ieſus Chriſt ſhall

ſhall ſpeake vnto them in his Word and Goſpell, they will more regard the vaine and fooliſh talke of anie Boy or Girle that ſhall prattle in their eares, then the heauenly voyce of this great Iudge CHRIST IEſVS. Which ſhewes very plainly, that they care not for CHRIST, and that they make but ſmall account of his Word and glorious Goſpel. Oh therefore let vs conſider when we come, eyther to ſpeake to God by our praiers, or to heare Chriſt ſpeak vnto vs in his Word; that wee come to appeare in a glorious preſence; that ſo we may come in feare and reuerence, as becommeth the preſence of ſo great a maieſtie.

Uſe 3.

Seeing the Perſon of the Iudge is of ſuch endleſſe Maieſtie, and power, we muſt take heede

heede we neuer doe wrong anie
of his poore members; for *Christ*
hee taketh it as done vnto him-
selfe, and hee will neuer put it
vp at our hands. Let vs there-
fore embrace the counsell of the
Prophet *Dauid*, in the second
Psalme and twelfth verse, *Kisse*
the Sonne lest hee be angrie, &c.
let vs regard his word, embrace
his Gospell, loue his people, o-
bey his truth, kisse the golden
Scepter of this great and migh-
tie Iudge of the world, lest in
his anger he breake vs in peeces
with his rod of yron.

Secondly, this Throne of
CHRIST IESVS is called a
white Throne. Now this white
Throne, it betokeneth puritie,
beautie, sinceritie, and integri-
tie: And therefore it sheweth
that **CHRIST IESVS** the
Iudge of the whole world, will
iudge

²
White
Throne.

iudge all causes, and all persons, vprightly, sincerely, and purely: no crueltie, no iniustice, nor wrong will hee doe to anie creature, but will proceed most sincerely in all vprightnesse. Indeed, iudgement in this world many times swarueth greatly: sometimes the Iudge is not able to search into the depth of the Cause: sometimes for feare he dareth not doe iustice: sometimes for fauour he is withholden: sometimes bribes blind his eyes, and peruert the right sentence. But it shall not be so with this Iudge of the whole world. His sentence is a righteous sentence, he will iudge according to trueth: he is able to finde out any cause, and will examine it to the bottome: hee feareth no mans person, he will not be moued with fauor to conceale the truth.

truth. And as for rewards, hee condemnes them all; therefore no doubt hee will proceede according to iustice.

This serueth for the comfort of Gods people in this world: we see oftentimes the righteous cause is troden vnder foot, mens lands and liuings are detained, and taken from them by vnrighteous Iudges, and that vnder colour of Law. Well, let men haue patience, and know this, that there wil come a day, wherein there shal be Iustice and true Iudgement doone vnto them. Here thy cause shall be heard, it shal be righted; for Christ Iesus will bee a righteous Iudge for the poore, the fatherlesse, and the widow. Againe, we see how the members of CHRIST, which make conscience of sinne, and care of their lines, to heare the
word,

word, and to walke accordingly, they be disgraced and despised of the world. Well, let vs learn here to possesse our soules with patience: for there will come a day of reckoning, when as our righteous cause will bee heard, and we shall haue iustice, and all the contemners of Christ Iesus, and persecutors of his poore members, shall feelee the smart of it.

Vse 2.

Esay 55. 6.

Secondly, seeing Christ Iesus the Iudge commeth thus with might and Maiestie, not as a Sauiour or Mediator, but as a Iudge: It must admonish all men and women now to repent and turne vnto God in the time of mercy: *to seeke the Lorde while he may be found, and to call vpon him while hee is neere.* Now while we liue, Iesus Christ commeth vnto vs by
his

his Ministers, as a Sauour to saue our Soules, in mercie to bring vs to Repentance. But after this life hee will no more come as a Sauour, or a Mediator, but as a mightie Iudge full of Maiestie, full of Might, Power, and Glory. And therefore looke how men die, so shall the Iudge finde them. If thou die in thy sinnes, and doest not repent, and seeke for pardon at the hand of the Iudge, whilest thou liuest heere; There is no hope of mercy after death. For how death leaueth thee, so shall iudgement finde thee. *Cain* died many thousand yeares agoe; and *Iudas* in their sins: so shall the last day find them. For after death, there is no mercy; but iustice and iudgement.

C

And

And one sitting thereon.

The Per-
son of the
Iudge de-
scribed.
Reu. 14. 14.

NOW who this is, which sate
vppon this *Great white
Throne*, you may see in the *Re-
uelation of Saint Iohn*, the foure-
teenth chapter, and the foure-
teenth verse, *I sawe a white
Cloud, and one sitting on it like the
Sonne of man, hauing on his head
a golden Crowne, and in his hand
a sharpe Sickle*. So that wee see
that it is the Sonne of man, e-
uen CHRIST IESVS GOD
and man, that shalbe the iudge:
And so doth Saint *Mathew* call
him: *when the Sonne of man co-
meth in his glorie, and all his ho-
lie Angells with him, then shall
hee sit vpon the Throne of his glo-
rie*. And againe, he titles him by
the name of a King; *Then shall
the King say to them on his right
hand,*

Mat. 25. 31

Verse 24.

hand, &c. This is taught by the
Apostle, *wee must all appeare be-*
fore the iudgement seate of Christ.

.1 Cor. 5. 10

True it is that our Sauour
Christ is King, Priest, and Pro-
phet; a true Prophet, in whom
vvas contayned all the secrets
and whole counsell of God: A
true *high Priest*, whose Sacrifice
alone was able to put avway the
finnes of the vvhole world. But
when he comes in the *Throne of*
his Maiestie, to iudge the quicke
and the dead, he shall not come
as Priest or Prophet; for these
Offices of Christ are finished.
For his Propheticall Office, he
hath sufficiently reuealed the
whole counsell of God his Fa-
ther to his Church and People:
First by his holy Prophets; then
by himselte; after, by his Apo-
stles and Minsters. And there-
fore seeing that his Prophetical

Office is finished, he calles not himselfe a Prophet, but a King. Againe, CHRIST IESVS our Priest, hauing once for all offered vp that Propiciatory Sacrifice, for the sinnes of all the Elect; now this Office of a Priest is likewise finished, and this Sacrifice must be no more iterated and repeated. But now hee commeth as a King, in all Maiestie and Glorie. For though his Prophetickall and Priestlie Office be accomplished: yet his Princely Office is not finished. But now CHRIST IESVS the Iudge of quicke and dead, shall beginne to manifest himselfe to be a King to all Nations, to men and Angells: Nowv shall hee shevv himselfe to be King of Kings, and Lord of Lords, full of all Diuine and Heauenly power and glory; For that now

at the name of CHRIST every knee shall bow. When our Sauiour IESVS CHRIST liued on earth, he came in misery, very base and lowly; every childe durst look him in the face. Then every base fellow, every sinfull wretch, durst mock him and spit in his face. *Herod* and *Pontius Pilate*, and the rabble of the Iews, durst then vse him at their pleasure. But now, Hee shall come as a King, full of maiestie and glorie, guarded and attended vpon with many thousands of heavenly Souldiours, euen all his holie Angells; and then he will make *Herod* and *Pontius Pilate*, yea the greatest Kings and Monarchs to stoope. Nay then, all his enemies shall tremble and quake, *Zach. chap. 12 ver. 10.* and not dare to open their mouthes against him. Oh then! what a

terroure may this bee to all vvicked and vngodlie sinners, that liue in sinne, to see him come in that wonderfull Maiestie, to be their Iudge, whom they haue contemned, vvwhose members they haue persecuted, and whose word and glorious Gospel they haue not regarded, but troden vnder foot: for he shall come with a sharpe two-edged Sword to cut them in peeces, and a consuming fire to burne vp all vngodlie sinners.

And as hee is a King to the vvicked, so is hee a King to the godlie. Hee alone hath the Scepter of *Dauid*, to the endlesse comfort of those that bee the children of his Kingdome. For who is it that curbs *Leuiathan*, snaffles the Diuell, bridleth his force and malice? Surely this our King. Who is it that
cuts

cuts the throate of sinne in his members, and taketh away the strength of sinne? Surelie this King of Kings. Who breaketh the brasſe barres of Death, and pulleth out the sting of Death? Our finnes, that they sting not our soules to the eternall death. None can doe that but this our King CHRIST IESVS. Who opens the gate of heauen? who puts his spirit into the hearts of his children, making them to crie *Abba, Father?* to lift vp their soules, and with ioy to long after this Kingdome of Heauen? Surely, it is none other in Heauen or earth, but this our gracious King: who being the onely immortall and wise GOD, hauing the Key of Heauen and of the bottomlesse Pitte; he alone can kill and make aliue, hee alone can lift vp to Heauen, and

send to Hell : hee alone, and none but hee, can saue and destroy. O vvhhat a comfort is this vnto all the poore Members of CHRIST IESUS? For vvhhat greater ioy and comfort can there bee to anie poore soule then this, to know; that he that is their Iudge, is their Sauour, a sweet Redeemer, a mercifull Iudge vnto them? he will neuer condemne his owne members : Nay, he will crowne them with his ovvne Selfe, and vvith his owne Glorie.

Vse.

What must this teach vs? Surely, seeing our Iudge is a King, and that he alone is able to saue and to destroy: this must teach vs euery man and woman (in the feare of God) to yeelde to this King that true loyaltie, that sincere obedience, and seruice, which this our King requi-
reth

reth of vs in his blessed word: *If I be a Father, where is mine honour? If I be a Lord, where is my feare,* saith the Lord. So vwill Christ say; If I be a King, where is that loyaltie, seruice, and obedience, that is due vnto mee? Now Christ Iesus is a Spirituall King; and therefore he will be serued in Spirit and Trueth. O then let vs all, with a godly purpose of heart, yeeld, and resign our selues, bodies and soules to honour this King, and to performe vnto him true and spirituall obedience for euermore. Alas, it is not externall and outward seruice, which hee expects: he is not like an earthly king; but he regards the heart and the soule, that is a speciall thing in his seruice. And if wee shall thus performe this spirituall seruice and obedience; then
we

Malac. 1.6

wee shall shew our selues to bee his loyall and dutifull Subiects, and then will he acknowledge vs for his Seruants : But if wee denie to him this seruice of the heart, and giue it to anie other, he will then cast vs off for euermore.

Seueritie
of the
Iudge de-
scribed.

Thus much of the Maiestie of the Iudge, and of his sinceritie and vprightnesse in iudgement. Now in the description of the Iudge, it is further added; that from the face of this Iudge, both *The Heauen and the Earth flee away* : And this doth shew the wonderfull seueritie of this great Iudge of Heauen and Earth. We know that men flie those things that they feare and dread : So here the Heauen and Earth do feare the glorious presence of **I E S V S C H R I S T** the great iudge of the whole world, and

and seeke to hide themselves, that they may not appeare before him. This flying of the Earth and the Heauens, and hiding themselves that they dare not appeare in the presence of CHRIST: this shews the wonderfull maiestie, and the great seueritie and terror of CHRIST IESVS the Iudge: from whence we obserue a three-fold instruction.

The Heauens and the Earth *Vse 1.* are voyde of sense; they are great and mightie Creatures: Agayne, they be verie goodly and beautifull Creatures: Besides all this, they neuer committed anie sinne: How cometh it to passe then, that they shal flie & hide themselves from the glorious presence of the Son of God? *Ans.* They neuer sinned indeed, but yet the sinne of

of man is of that force, that it hath infected both the earth we treade on, and the heauens ouer our heads, many thousand miles about vs. Oh then, see how monstrous a thing sinne is in the sight of Almighty God: what a vile thing, that the contagion and infection thereof should hurt & infect the whole Heauens, and make them that they dare not abide the glorious presence of God their Creator. O, should we not abhorre sinne as the vilest thing in the world? Wee are afraide of the plague, because it infecteth and killeth mens bodies: But the plague of Sinne is a thousand times, and more, to be abhorred and fledde from; seeing it poysons and infects both bodie and soule; & is so contagious, that the creature is afraid to behold

behold the face of the Sonne of God.

Seeing both Heauen and *Vse 2.*
Earth shall flie and perish from
before the glorious presence
of Christ Iesus: Nay, they shall
burne with fire, as *Peter* saith: 2.
Pet. 3. 10. 11. All these goodlie
houses, all thy golde and siluer,
and costly apparell shalbe burnt
with fire: this may teach vs mo-
deration and sobriety, in the vse
of Gods creatures. What folly
is it, to spend al that a man hath
to build a stately house; and
yet in the end, it must be con-
sumed with fire, and become
nothing else but fevvell for the
fire?

That seeing the heauens and *Vse 3.*
the earth, these great and migh-
tie Creatures, these beautifull
and excellent works of almightie
Gods power, which haue no
sense,

sense, nor feeling, nor neuer
sinned: if these shall flie before
the Sonne of GOD, as being
not able to indure his presence:
Alas, what shall wicked and
hard-hearted sinners doe? what
shall become of the vile wret-
ches of the world, which liue
and delight in sinne? *where shall
the vngodlie and sinner appeare?*
what will become of all igno-
rant soules? what will become
of the Blasphemer and Adulter-
er? If the Heauens and the
Earth, these great and glorious
creatures which sinne not, shall
not be able to stand in his pre-
sence; Then, what I say, will
become of all prophane and vn-
godly sinners? Alas, they shall
be euen at their wittes end, not
knowing in the world which
way to turne them, nor where
to flie for succour? vwhere shall
they

they seeke for refuge, when as the Iudge himselfe is their enemy? who dares pleade for them? dare any Saint or Angell? No, no : no Saint or Angell dares open their mouth to speake one word in their behalfe; neyther can any creature deliuer them from the dreadfull vengeance of this terrible Iudge.

Verse 12. *And I saw the dead both great and small.*

THvs haue you seene the person of the Iudge described by his wonderfull maiestie and povver; wherevwith he will come to iudgement; and also by the great severitie and terrour that shal astonish both the heauen and the earth, and make them to flie from before his presence.

The persons that shall appeare before this Iudge described.

Now

Now in this Verse, and that which followeth, is declared who be they that shall appeare before this great Iudge. Namely, *I saw the dead, both great and small, &c.*

Secondly, the evidences that shall bee brought in, and vvhhat witnesses shall be produced, either to excuse, or accuse, in these words; *And the Books were opened.*

Obiect.

And I saw the dead, both great and small, &c. Before we come to speake of the wordes, heere may a question arise: Namely, How this can be true that Saint Iohn saith, *He saw the dead, both great and small?* For we beleue that Christ Iesus shall iudge both quicke and dead; not onely the dead, but the liuing: and Paul saith, *wee shall not all die, but we shal be changed:* they that be-

be liuing at his comming. Then how doth this place agree with them, seeing *S. Iohn* saith heere, *He saw the dead?* Heere is none spoken of, but the dead, no mention of the liuing.

I answered. *Saint Iohn* saith, that *He saw the dead* : Not that he saw not the liuing too. For he saw (no doubt) both quicke and dead stand before God. But hee speaketh heere, onelic of those, of whom theremight be some doubt. For if the dead, and they which haue beene rotten so many thousand yeares, shall appeare, and stand before God : How can we thinke that any of the liuing shall be wanting? if that they which haue beene dead for sixe thousand yeares, and are turned to ashes, shall be brought to iudgement: then (no doubt) they which be

Ans.

D

found

found living when Christ shall come to iudgement : So then, it is euident, that though Saint *Iohn* speake heere onelie of the dead, because there might be most doubt of them: yet he said, in a vision all men, both quicke and dead, stand before almighty God at the Barre of **I E S V S CHRIST.**

Doct.
Comfort
to the
godly that
they shall
rise againe

I saw the dead. Hence may wee rayse a double Doctrine: First, a notable comfort for the soules of Gods children; namely, that the dead bodies of Gods children do not perish; they are not cast away, and lost, when they die, but they shall rise againe. They shall bee purified and made a glorious bodie; and they shall stand in the presence of the Lord Iesus Christ, and shall see his glorie. And therefore let vs not thinke, that when death

death commeth and separateth the soule from the body, that then the body doth perish, and is cast away: No, no: it shall rise agayne: it is but layd in the Graue, as in a sure Chest; and there it is at ease, and lieth a-sleepe, as in a bedde of dowlne: But when CHRIST IESVS shall come to iudgement, it shall rise againe. For we must know that euerie true beleeuers is made a member of CHRIST. And not onely our soules are vnited to Christ, but even our dead bodies, when they be layd in the Graue; they still remayne the deare members of his mysticall Bodie, and therefore shall not perish, but rise againe to glorie. And for our further confirmation in this poynt of Resurrection, let vs see how it is confirmed to vs by the testimonie of

D 2 the

Resurre-
ction pro-
ued.

Dan. 12. 13

The holy Scriptures : as that of Daniel ; *They that sleep in the dust shall awake , some to everlasting life, and some to everlasting shame.*

And the Lord God by the Prophet *Hoseas* , doth make vnto his Church this gracious promise, *Hosea 13. 14. I will redeeme thee from the power of the graue, I will deliner thee from death : O death, I wil be thy death; O graue, I will be thy destruction.* This is

Ioh. 5. 28.

cleared by the testimonie of Iesus Christ himselfe . *The houre shall come , in the which all that are in the graue , shall heare his voyce, and they shall come foorth; And they that haue done good shall goe into the resurrection of Life; and they that haue done euill vnto the resurrection of condemnation.*

This is taught by the Apostles of Christ Iesus, in diuers places of their Epistles. As, *Beholde, I*

shew

The great Assize.

37

shew you a Myserie : we shall not all sleepe; but we shall be changed, and that in the twinkeling of an eye, at the last Trumpe. And this is that vvhich all of vs confesse to belecue, as one of the most principall Articles of our faith; The resurrection of the dead : So that we see it is cleere, that the godly and the wicked shal both arise. But the ends of their resurrection are different, the one shall rise to life eternall, the other to perpetuall shame, and eternall destruction : So that howsoeuer, it shalbe a ioyfull day to the godly, that haue the sting of Death taken away from them through Christ his death, yet the wicked shall haue no benefite by it; and therefore vnto them it cannot properly be called a Resurrection, no more then the taking of a malefactor out

1. Cor. 15.
52.

Phil. 3. 21.

of prison to be executed, can be called a *Delinerie*. But it shall be with the godlie and the wicked, at that day, as it was with *Pharaohs* seruants, *Genesis* chapter 40. both of them were taken out of prison, but the one of them to be restored to his Office, to minister before the King, but the other to be executed, and put to a cruell death: Euen so shall it be with the godly and the wicked at the last day: Both shall arise out of their graues as out of a prison; but the one to be euer with the Lord; ministring praises vnto him for euermore: the other to be banished from his presence, and sent into euermore lasting condemnation. For vnto them alone is the resurrection a benefite, where remission of sinnes goes before, as we are taught in the Creed.

This

The great Assize.

39

This must needs be a great
comfort to GODS Children,
when wee can say with *Iob chap.*

Vse. I.

*19. I know that my Redeemer li-
neth, and that I shall see him with
these eies :* This same body shall
arise, this verie bodie for sub-
stance, thogh purged and clean-
sed from sinne, yet the same for
substance shall rise againe : and
these my eies which haue beene
carefull to seeke Christ Iesus, to
seeke his glorie, to reade his
blessed Word, to relecue the
poore members of CHRIST;
that these my eyes shall see my
blessed Redeemer, to my end-
lesse ioy : And these mine eares
which haue beene carefull to
heare thy holy word to saue my
soule: they shall heare his sweet
and blessed voice, saying vnto
me; *Come yee blessed of my Fa-
ther.* For the bodies of GODS

1. Cor. 15

children shall not perish, but shall rise to glorie, and be made like vnto the glorious Bodie of Iesus Christ. *Oh how this should moue all men and women,* to vse their bodies well, to the honour of Christ Iesus; seeing hee will not let them perish, but will crowne them and glorifie them for euer.

Secondly, this must needes bee a fearefull terrour vnto all profane and filthy sinners, who bestowed their bodies wholly in the seruice of sinne and Sathan: *They shall looke on him whom they haue pierced, and shall lament, Zachar. 12. 10.* For euen their dead bodies shall rise too; but how? to iudgement, to torment, and to burne for euer in the lake of fire and brimstone. Thou hast set open thy wanton and adulterous eies, to beholde vanitie; thou

thou hast delighted to heare vanitie, more then goodnes, thou hast vsed thy tongue to lying, deceit, swearing, &c. and hast runne to vaine sportes, and pastimes on the Lords day, to the dishonor of CHRIST IESVS, to serue the Diuell, and thine owne flesh. Oh know, that thy bodie shall one day rise againe to iudgement, to torment, to be cast into the *Lake of Fire and Brimstone.*

Consider the rich Glutton, hee should be a warning to all vngodly sinners. Hee gaue his bodie to all kinde of vncleanness, pride, drunkenness, &c. Hee gaue his tongue to lying, swearing, and cursed speaking; and now is his body tormented, and would giue euen a whole world, if he were Lord ouer it, for one drop of water, to coole his

Luke 16.

his flaming tongue. O let him be a warning to all sinners; and teach vs to vse our bodies well; to look to our eies, to our eares, and to set a VVatch before our mouthes, for feare lest wee dishonour G O D by them, and bring endlesse wee vnto our selues. Well then, you see, that as it is an exceeding great ioy to Gods Saints, that they shall rise againe; so is it a terroure vnto the wicked, that they shall *Rise againe to Iudgement*, 1. Sam. 2. It were well with the wicked man, with the Drunkard, &c. if their bodies might neuer rise; if they might rotte and perish in corruption, and that their soule might be euen as the soule of a beast, a vapour viterly to be extinguished. But now there is more behinde, they shall one day come to iudgement: And there

The great Assize.

43

therefore Saint *John* telleth vs in this place, that he saw the dead *both great and small*, stand before GOD. Euen our dead bodies must rise, cyther to honour, or dishonour; cyther to ioy, or to paine; to saluation, or damnation: And therefore, let vs be-thinke our selues of this be-times.

Both great and small:] These words may admit a double exposition: for it may seeme this; that by *Great and Small* is meant those that be great men growne; or else small children: young and old, all must appeare. For, wee see that many die euen little children, young Infants of a span long; some againe die men of yeares. Well, both great and small must appeare: none shall be so yong, or so little, but that they must stand before GOD;
and

Great and
Small,
who?

and none so great, or so strong, but they must appeare likewise. Secondly, by great and small may be vnderstood all sorts and degrees of men, and women; great men, and great women; poore men, and poore women; All sorts and conditions, must come to iudgement; as well the prince, as the subiect, as well the rich, as the poorest Begger: as though Saine *John* should haue said; I saw all men that euer haue beene, or shall be to the end of the world; none shall be wanting: the rich and poore, yong and old, high and low, married and vnmarried, bond and free, all must stand before God. Oh, what a wonderfull assembly will this be, to see so many millions of thousands: It is a great sight to see an Armie of men of a thousand; But heere shall be a thou-

thousand thousands : Euen all men, women, and children, that euer haue beene, or shall be, to the worlds end : None shall be wanting, the rich, and poore; yoong, and old; high, and low; bond, and free; all must stand before God : and therefore it is well called the day of the Lord, when all the of-spring of *Adam* shall stand before God.

Seeing *S. Iohn* saw the dead both great and small, stand before God, that is, al sorts of men and women, high and low, rich and poore, bond and free, all must appeare, and hold vp their Hand at the Barre of this great Iudge : Surely, this ought to moue all men, both great and small, rich and poore, to make conscience of their liues, to repent of all their euill wayes, to turne to God by true repentance;

*Vses di-
uerse, I.*

2. Cor. 5.
Elay 30.

tance; for you see here no excuse can serue the turne, no auoyding of this appearance; all must appeare: the very Diuells themselves, and all the damned spirits must come to iudgemēt. *Tophet is prepared for the King,* the Iudge, the Gentleman, the rich man, if they be wicked, their riches shall not be excused, nor the poorest shall not be forgotten. Surely, and if we haue any care at all, what shall become of our poore soules at this day? It ought to perswade al men, both poore and rich, both Minister and People, to repent, to turne to Almighty God to leade new liues; that then we may reioyce with ioy and comfort. This did make *Paul* to labour to keepe a good conscience, before God and all men: and why? Because there would come a day when

Acts 24.16

all must arise to iudgement, and giue a straight accompt of all their thoughts, wordes, and workes. And the same reason should mooue vs likeiwise to keepe a cleare conscience. And what is the cause that men liue in sinne, and defile their bodies, with many thousand filthy sins? Surely, because they thinke not of this day whē they must stand before God. If they could but thinke of this day, that they must all come to a reckoning: O, it would stay and bridle their carnall hearts from many foule and filthie sinnes, which now they commit with greedinesse, 2. Cor. 5. 11. *Acts 17. 3.*

This will be a blessed day to all the children of God to heare the Iudge say vnto them, *Come ye blessed.* O happy day, O blessed voyce.

But

But to the vngodlie finners that liue in sinne, to the Drunkard, Blasphemer, &c. this will be a terrible and fearefull day, to heare the woefull voyce of the Iudge, *Goyee cursed into &c.* Oh dolefull voyce, Oh heauie newes, O fearefull Sentence, O woe, and ten thousand woes to all vngodly finners: woe then to the blasphemer: woe to the drunkard, &c. woe vnto all vngodly and wretched finners: for there is no escaping of this Sentence. All must appeare, all must stand before God, all must come to their answere. None shall be so great to escape, or so small to be forgotten. And then woe to them that shall rise to this fearefull and woefull Sentence, and heauy newes of condemnation. Oh, it had beene good for such men, if they had
neuer

neuer been borne, or had beene brought foorth as loathsome Toads or Serpents; for then be-
ginnes their eternall misery and condemnation. O then, againe, and againe, let vs bethinke our selues, that wee must come to iudgement; we must be called to a reckoning: wee cannot escape the Sentence of Iudgement by anie meanes whatsoeuer.

Agayne, vvhether Saint *John* *vse 2.*
saith, He saw the dead: Heere is matter of endlesse comfort to all the poore members of Iesus Christ. In this life, who is more full of woe, vvhether more full of payne in bodie and soule, then Gods children? Long and tedious sickenneses, many annoyances: Some be sore from top to toe, as *Iob* was; some maymed in bodie, as the poore man was. *John 5.*

E

Well,

Psal. 1. 6.

Well, when our bodies shall now arise, they shall not bee weake, or lame, or maymed; but a perfect body, sound and a glorious body. All paine shall haue an end, all woe shall cease:

But as for the vngodly, it is not so with them: But they shall arise, that both bodie and soule may goe to hell together. Stand before God. I sawe the dead, &c.

Reuel. 2.

Heere wee see againe, that our accounts must beginne before God himselfe: wee must stand naked in his sight; and who then can thinke to hide his sins from him? Hee knoweth the heart, and trieth the reines; and his eyes are like a flame of fire. O how this should moue euerie man and woman, often to be-thinke himselfe of this time, when hee shall come to his accompt, even before the eternall God,

God, who cannot be deceiued,
nor bribed. If a malefactor come
before the Iudge, that is guiltie
of treason or murder; how hee
quakes to thinke of the terrour,
and seueritie of the Iudge! hee
is afraide, and trembles, to ap-
peare in his presence. How
much more should we tremble
and quake? And how should
hard-hearted sinners be at their
wittes end, to thinke they must
come to stand before God? to
appeare at the barre of the euer-
liuing, and most mighty *Iehoua*,
who can cast both bodie and
soule into hell fire? O what se-
cure and carelesse wretches are
wee, that are nothing moued
with these things, to repent and
to turne to God, to leaue our
foule and filthie finnes! And if
a poore prisoner condemned
should laugh and bee merrie,

would not all men thinke him to be a mad-man? And shall not we be worse then madde-men, if we neuer come to thinke of these things? If a poore trauel-ler that hath but one penny in his purse, shal come to an Inne, call for all manner of dainties, and neuer thinke of the shotte; would not all men thinke him madde, and out of his wittes? VVhat madnesse then is in eue-ry one of vs all, if in this our pil-grimage, or trauaile on earth, we spend our dayes in pleasure; bathe our selues in sport and pa-stimes, carking and caring for the things of this world; and ne-uer to bethinke our selues, as to say, Alas, what do I now? I eate, I drinke, I carde, I dice, I take my pleasure, and bathe my selfe in delight: but woe is me I must com to iudgement, I must giue
my

my reckoning / I must stand before GOD one day , and there giue an account. O that we had hearts to thinke of this ? both young and old, rich and poore, Minister and people , that wee must stand bellie-naked before God, that wee must giue an account of all our sinnes , to his Maiestie : It would bridle vs , and keep vs from many presumptuous sinnes
which now
we commit.

The end of the first Sermon.



The great Afsize.

THE SECOND SERMON.

REVEL. 20. 12. &c.

12 *And I ſaw the dead both ſmall
and great ſtand before God: and
the Bookes were opened: and
another book was opened, which
is the book of life: and the dead
were iudged of thoſe things
which were written in the
books, according to their works.*



WE e haue heard alrea-
die the perſon of the
Iudge deſcribed vnto
vs, with what vnſpeak-
able maieſtic and glorie he ſhall
come

come, to the great comfort of the godly : and also with what wonderfull terror he will come, to the great terror of the wicked. Secondly, we haue heere, who shall be cited to appeare:

Both great and small : al must appeare. Now follows in the third place, the most speciall and principall matter of all; namely,

1. Theſ. 1. 8

after what manner all men shall be iudged, in these words: *And the bookes were opened, &c.* We see that earthlie Iudges are brought vnto the Bench with great attendance . They being set, the prisoners are brought forth, and are called ouer, one by one; and their matters are heard, and witnesses produced:

and so according to their faults they receiue iudgement . Even so, at this great day of the Lord, Christ Iesus shall come with a

thousand of Angels; and before him shall stand all men and women, *Both great and small*: And then shal the Books be brought forth. Indeed we see, when an earthly iudge sits on the Bench, it holds a long time to trie causes; such witnesses, and such evidences must be produced. But it shall not be so at the last day: for when all men shall stand at the barre of Christs iudgement, they shal then be iudged according to the written Records, euen according to the Bookes: for they shall then be opened.

*Bookes, what
is meant
by them.*

Now if you would know what these Bookes bee, it is easie to know: for they be euen the particular conscience of euery man and woman: thy conscience is the booke that shall be opened; and that shall be as good as ten thousand witnesses, either to excuse,

cuse or accuse thee before God. For there shall neede no other witnesse, no other euidence against vs at the last, but our own conscience. For as God hath his Booke of infinite Knowledge, whereby he knoweth the sinnes of all men and women as certainly as if they were written in a booke; and though men forget them, yet the Lord remembreth them: So hee hath giuen vnto euerie man and woman a booke, their owne conscience; wherein are written all our thoughts, words, and deedes, so as none shall escape. And the Bookes are two, the Booke of the Law, and the Book of Conscience: the one shewing a man what he should doe, the other what he hath done. Against the booke of the Law, none shall be able to except. *For the commandments*

Psal. 19. 9.

dements of the Lord are pure and righteous altogether. And as for the booke of Conscience, who can deny it, or except against it? seeing the Lord will now iudge a man, not by another mans Conscience, but by his owne, the which he hath alwayes had in his owne keeping, even in his owne bosome.

Now, seeing heere what is meant by these bookes, namely euery mans particular Conscience: let vs come to search what bee the things written in this booke; and first, what vse we are to make vnto our selues from this: *Euery mans booke shall be opened, &c.* First, in these books are written euerie thought of our heart: none so secret, or so close, but it is here recorded. Secondly, euerie speech and word of our mouth. Thirdly, e-
uery

In the
Bookes of
our con-
science is
written,
Our
words.

every deed that men do. *Thou hast sealed up all our sinnes in a bagge,* saith *Iob*; to shew the exact kind of keeping of them against that day of account. Surely, if there be any thing in a man to be marvailed at, I must needs confesse that this is a wonderfull worke of God, that hee hath given to every man and woman a Conscience, which is like vnto a booke; in which is recorded all our thoughts, words and works. A wicked man, an vnchaste woman, how many thousand vile & filthy thoughts haue they in their mindes night and day? their hearts burne in lust and in vncleannesse: now they passe away to them, they regard them not, they make little or no account of them. But (alas) they are all written in this Booke of thy conscience: thy conscience
markes

markes them, thy conscience writes them downe. And if thou repent not of them, and leaue them, O woe to thy soule, when *these Bookes come to bee opened and read ouer*. For then thy conscience will accuse and lay to thy charge, euery one of them in order. *Thou hast set my misdeeds before me, and my secret sins in the sight of thy countenance,* saith *Dauid*. Againe, in the heart of man, what anger, what enuy, what malice lurke therein? and they passe it ouer, and thinke it no matter. Well, know (beloued) that vnlesse you repent of the very thoughts of the hearts, euen these things will be found written in the bookes at the day of Iudgement; and what a lamentable thing will that be?

2. Our thoughts.

Secondly, as conscience is priuie to all our thoughts, and will

wil accuse vs of them at the day
of Iudgement : so all our spee-
ches are noted therein. What
a number of wicked speeches
passe out of the mouth of wic-
ked and vaine men and women?
what horrible and blasphemous
oathes ? what cursed speaking,
lying, and slaundering ? Now a
wicked person, that thus abuseth
his tongue so many thousand
times in a day, he cannot for his
life remember them. VVell,
know that euerie sinnefull word
thou speakest, is written in this
booke, there it is recorded : and
when this Booke of thy con-
science shall be opened, it will
discouer all thy sinnes, not one-
ly thy filthy thoughts, but euerie
wicked word. Our Sauour tels
us, that *we must gine an account
of euery wicked word at the day of
Iudgement.* For though men la-
bour

Mat. 12. 36

bour to forget them, yet they are written in their consciences, & one day shall come to iudgement: O how this should awaken vs all, and cause vs to looke vnto our liues, to make a covenant with our eyes, as *Iob* did; and to set a watch before our mouths, as *Dauid* did; and to lay aside our vaine oathes, and idle mirth, which (as *Salomon* saith) cannot want iniquitie; seeing one day they must all of them come to iudgement.

3 Our
workes.

Thirdly, if we come vnto the liues of men and women, why (alas) they bee nothing almost but a continuall praetise of sin, as the finnes of mens liues they bee innumerable, euen as the Sands on the Sea shore. Now though mens liues abound with so many thousand finnes, yet we see man perceiues not, nor

knowes

knowes not one quarter of his
finnes . It may be hee knoweth
some ; but (alas) they forget
the greatest part of them . But
yet they be all written in this
booke of thy Conscience : and they
shall all come to Iudgement.
When these Bookes shall bee
read, then all thy finnes shall be
made manifest, though neuer
so secret : for thy Conscience
doth marke them all, and pen
them downe against this day of
account.

Now seeing what is meant by
this booke, our *Conscience* : and
likevvise what bee written in
them, even all our thoughts,
words and workes : let vs come
to see what vse wee are to make
of this Doctrine first. Hence
first of all wee may obserue the
endlesse loue and mercie of our
God towards vs ; foretelling e-
uery

Vse 1.

very one of vs novv of the opening of these Bookes, that our consciences shall be layd open, these Bookes vnclasped, and all our thoughts, words, and works must come to iudgement. Surely, it is to this end and purpose, that we might prevent the danger that is to come, and labour to keep a good conscience, washed and purged in the blood of Christ, that it may not lay to our charge any one sinne, but assure vs that we are in the fauor of God.

Vse 2.

Secondly, we see here that it is not enough for a man or a woman, to abstayne from euill wordes and workes, but euill thoughts likewise, the very lust of the heart. *Paul* complaines of this: and *Peter* bids *Simon Magus* to repent and pray, if perhaps the thoughts of his heart might be pardoned.

Rom. 7.

Actes 8.

pardoned. I doubt not but the children of God are carefull ouer their very thoughts. For a wicked carnal man may abstaine from some grieuous finnes; But it is a note of the true childe of GOD, to repent of his euill thoughts, and to be carefull ouer them.

Thirdly, seeing every mans conscience is this booke, and e-*Vse 3.* uery mans sin is penned downe therein : we may see the wofull misery of all those that haue defiled consciences, filthy and vn- cleane hearts. For looke how their consciences doe accuse them, euen so will God condemne. And hauing not repented of their finnes, they carry a tormentor within them; namely, a guilty and an accusing conscience, which is their Iudge to condemne them, and their
F hell

Vse 4.

The mean
to get a
good con-
science.

hell to torment them.

Fourthly, seeing the bookes must be opened, and euery mans conscience must come to scanning; because sentence shall passe, and iudgement shall bee awarded accordyng to the things written in euery mans conscience : How should this cause vs all, both Minister and people, to labour to get a good conscience ? If thy conscience be good, thou shalt not faile to bee blessed; if thy conscience be filthy and polluted, thou art accursed : And therefore it should bee our chiefest care, our chiefest study, and our chiefest desire, all our life time, to keepe a good conscience. Now if you aske, how is it possible to get a good conscience? I answer, for the getting and keeping of faith and a good conscience, we must know

know that it is done by the vie
of the word of God. *Sanctifie* Ioh. 17.
them by thy Trueth, Thy word is
the Trueth. All graces of Gods
spirit, are wrought by his word.
But that wee may get a good
conscience, we must

First, repent of all our sinnes :
wee must know by the Lawe of
God, what is sin, & what is not.

Secondly, we must know the
heauie curse of GOD euen for
sinne, that the reward of sinne
is death eternall both of Bodie
and Soule. For men doe by na-
ture blesse themselves in their
sinnes; and though we heare of
Gods Iudgements against sin,
yet whose heart is touched and
troubled? Thus men runne on
still in sinne, and feare nothing.
They meane well they say, but
yet liue ill, and thinke all is well.

Thirdly, til we see what sinne

is, and then see the curse of God due to sinne, we shall neuer seriously try our consciences, and see how our sins haue wounded them, that so we may repent vs of sinne.

Fourthly, we must be grieued for our sinnes; wee must acknowledge and confesse them, begging for pardon of them; and to hunger, and thirst after Christ Iesus: For there is nothing that can purifie the conscience, and quiet the heart, but onely the blood of Iesus Christ applied to our soules by Faith, with perswasion of the forgiveness of them.

Marke heere then (beloued) when a man is thus humbled for his sinnes, and beggeth the pardon of them earnestly, with sighes and groanes; then will the Lord send downe into his soule,

soule, his blessed Spirit; to assure
vs of gods mercy, of the pardon
of our sinnes, that our wounds
in conscience are healed, and
this is done by the meanes of *Acts 15.9*
Faith, which purifies the con-
science.

Hereby we may perceiue, that *Vse*
most men and women, are in a
woefull case. For (alas) the
greatest part are ignorant of the
law of God, and know not what
is sinne, and what is not sinne,
and therefore cannot possible
haue a good Conscience; *Hebr. 11.*
For, whatsoeuer is not of faith, is sinne.
Againe, though men see their
sinnes, and oftentimes their
consciēce checks them for sins,
yet how few doe bewaile their
sinnes? for I am perswaded that
there is not so wicked a sinner,
but sometimes his conscience
checkes him. Indeēde men see

not the danger, and feele not the wounds of conscience, because now their Bookes be clasped, they be shut vp, their seared Consciences bee now asleepe: But the day will come that their Bookes must be opened, and their secrets declared; and then conscience will accuse them, condemne, and torment them.

Againe, when a man or woman hath gotten a good conscience, so as being truly humbled for their sinnes, and begging pardon, they finde some assurance of G o d s loue in Christ, and that now their consciences doe not accuse them; euen then must men take no lesse paines to keepe and preserue a good conscience, to do nothing to wound thy Conscience. A mans Conscience is

a very tender thing. It is like the apple of the eye; if it be prickt but with a pin, it will not onely blemish the eye, but endanger the sight: So conscience, it is a tender thing, if yee pricke it by sinne, it wil blemish thy conscience, wound it, and euen make hauocke of thy soule. And therefore saith *Salomon*, *Counter-gard thy heart, & watch ouer thy soule, Prouerbs 4.14.* that thou do nothing that may wound thy conscience.

Now, that we may keep these books of account, (our consciences) pure and good, we must doe two things. First, auoide all things that may any way hurt a good conscience. Secondly, vse all good meanes and helps to cherish a good conscience. In truth all sin hinders a good conscience. Sinne is that vvhich

The
meanes to
keepe our
cōscience
pure.

wounds the Soule, and maketh hauocke of a good conscience: that is the verie cut-throate of mens soules. And therefore, if you would keepe a good conscience, take heede of sin, which wounds a good conscience, and makes it vnable to stand before God at the last day.

But there bee two especiall lets and impediments of a good Conscience: First, ignorance of the Lawe, and the word of God. For when a man knowes not what is sinne, and what not; how can he take heed lest hee wound his Soule? And therefore wee see, let a man come into his House at Midnight, hee can see nothing amisse, and out of order; but let a man come in at Noone, then hee can espie the least disorder: euen so poore, blinde, ignorant soules,

soules, not knowing the Law of God, cannot see any wounds in conscience, nor nothing amisse in them. But let them come to the word of God, and looke in this Glasse, then they shall find themselues much out of order; to haue wounded soules, and defiled consciences.

The other impediment of a good cōscience is worldly lust; namely, the loue and exceeding desire of riches, honours, pleasures, &c. And hee that suffers these desires to haue place in his heart, hee cannot possible keepe a good conscience. Secondly, the meanes to preserue and to keep a good conscience be three.

First, to doe all things that may saue and cherish true sa-
uing faith, whereby our soules
be assured of the loue of God
in

Rom. 10.

in Christ Iesu for the pardon of our sins. For Faith is the roote, and the foundation of a good conscience; and without faith there can be no good conscience. Now to preserve Faith, wee must often heare and reade the word of God, repent of our sins, acknowledge and confesse them, and be humbled for them, and walke in the duties of faith and repentance: And in so doing, wee shall finde more and more the comfort of a good conscience. And therefore wee must take heede we do nothing to break off the feeling of Gods loue, or to wound our conscience.

Secondly, we must indeuour in all things to obey Gods will, and beare a constant purpose, not to sin in anie thing. For, a purpose to liue in sin, and conscience,

science, cannot stand together: so that where there is a purpose to liue in sinne, there is neither faith, nor a good conscience.

Thirdly, we must walke with God, as *Henoch* did, so to order our liues, as alwayes in the presence of GOD; and this will make vs keepe a good Conscience: and the want of this maketh men bold to sinne, because they consider not that GOD seeth them, and that they haue a conscience within them.

And another Booke was opened, which is the Booke of Life.

THUS when Christ hath examined the Bookes of mens Consciences, to view what is therein written, that *Iudgement* may bee auvarded thereafter. Now hee sheweth that hee will open

What is
meant by
the booke
of Life.

Exodus 32.
31-32.

Psal. 69. 28

Reuel. 3. 5.

Reu. 21. 27

Phil. 4. 3.

open a second Booke, euen the Booke of Life, And of this booke of Life, we shall see often mention in the word of God, both in the olde and new Testament; as that of Moses: *Oh this people haue grieuouſly ſinned! Therefore now if thou pardon their ſinne, thy mercie ſhall appeare: But if thou wilt not, I pray thee raſe mee out of the Booke which thou haſt written.* Agayne, *Let them be put out of the Booke of Life, neither let them be written with the righteous.* Againe, *He that ouercometh ſhall be clothed in white array, and I wil not put out his name out of the Booke of Life.* And the Holie-Ghoſt ſpeaking of the glory of the heavenly Ieruſalem ſaith; *There ſhall enter into it no vnclean thing, neyther whatſoever worketh abomination or lies: But they which are written in the*
Lambs

Lambes Booke of Life.

Now if you would know what is heere meant by the *Booke of Life*, it is the Book in the which all the names of Gods Elect, which in his eternall purpose he hath chosen, be written, as it were, with Letters of Gold; and it is nothing else but GODS eternall councill, purpose, and decree, wherein he hath elected and chosen a certaine company of mankinde, to bestow eternall life vpon them: for we must not thinke that God hath any need of a Booke; but only for our vnderstanding hee speaketh thus: Euen as a Captaine records the names of his Souldiers, to call them one by one; and as in Cities the names of the chiefe men be recorded: So God hath as it were, enrolled the names of all his Saints, and engrauen them
in

in the booke of Life, with letters of gold for euer, so as not one of them shall perish. Thus seeing what is meant by the Booke of Life, let vs see what we may learne hence.

Vse 1.

Reuel. 3. 5.

Rom. 11.

First, hence wee may see the blessed and happy estate of all the elect and chosen children of God. For all those which be written in the booke of life, they be blessed and happy for euer. If thy name bee written in the Booke of Life, thou shalt neuer perish. Christ will not blot out thy name out of the Booke of life, but acknowledge thy name to be in his Booke at the latter day, to thine endlesse ioy and comfort. Whom God loues once, he loueth to the end. But wofull and wretched are those which are not written in this booke: for all these shall be shut out.

out of heauen, whose names are not in the Booke of the liuing; but in the blacke Bill, the Booke of death.

Reu. 21. 27

But heere we must take heed of the carnall reasoning of wicked men and women. Many there be who reason thus: If I be the childe of God, and written in the Booke of Life, let me liue as my lust, I am sure to be saued. Others say, If I bee a reprobate, and not written in the Booke of Life, why I am sure I shal be damned, although I liue neuer so wel. Poore soules, they know not what they say: they speake flat contrary. For if God haue elected any man or woman to eternall life, he hath ordained that they should walk in the way to eternall life. And it is impossible that they should runne on in sinne, and liue and
dye

Rom. 8. 30.

dye therein. And therefore if men thus reason, they doe euen caſt away their owne ſoules. But let all men know, that as God hath ordained ſome men to eternall life, and written their names in heauen; ſo he hath appointed the means to walke in, to bring them thereunto.

Vſe 2.

Secondly, we are taught here, that the Lord hath a Booke of Life, wherein all the names of th'Elect be written: we ſee hence what muſt be our chiefſt ioy and comfort, euen this, To know affuredly that our names are written in this *Booke of Life*. This Chriſt himſelfe will teach vs in that ſpeech of his vnto his Diſciples, which reioyced ſo; becauſe the Diuels were ſubdued vnder them, and caſt out by them: Nay rather (ſaith our Sauior) *Reioyce that your names are*
writ-

written in the Booke of Life : But
(alas) what doe most men and
women reioyce in? To be the
son of a rich man, a gentleman,
or nobleman; to haue gold and
siluer, lands and liuings : This
makes men to beare themselves
aloft. But who is he that reioy-
ceth in this? That hee is the son
of God, that his name is writ-
ten in the Booke of Life? Well,
thus hauing obserued from the
word of God, what is meant by
this Booke of Life; namely, the
eternall decree of Gods electi-
on ; here-hence commeth two
weightie poynts to be conside-
red of vs : First, whether it bee
possible for the child of God to
know whether his name be writ-
ten in the Booke of Life, or no:
Secondly, if it be possible, then
by what meanes we may attaine
to this knowledge, to be assured
G that

that our names be in Heauen: that wee are in the number of those that shall be saued. And these are two most necessary & fruitfull points to be knowne of all Christians.

Whether
it be possi-
ble for the
childe of
God to
know whe-
ther his
name be
written in
this booke
of Life.

Concerning the first point, whether it bee possible for the child of God to know whether his name be written in the book of Life, or not. The Church of *Rome* holdes, That no man can certainly know whether he be the childe of God, or no. Nay, they condemne this as a foule fault, and bolde presumption, for any man to be certainly perswaded of this, That hee is the child of God, elected in Christ Iesu; and that his name is written in the Booke of Life. They say, wee are to hope well, &c. But (alas) shall we venture the saluation of our soules vpon an

uncertaine hope? No, we must go further, and labour to be assured, and certainly perswaded of this, That our Names are written in the book of Life: and that a true Christian, man or woman, may assuredly be perswaded, & certainly know, that he is the childe of God, it is out of question, if we will beleeue the holy-ghost. Else why should S. Peter will vs to giue all diligence *to make our Election sure?* And why did our Sauour bid his Disciples *Reioyce that their Names were written in the booke of Life*, if they could not know it? Againe, euery Article of our Christian faith doeth confirme the trueth of this Doctrine; where we are taught to beleeue the Catholique Church; and that wee are of the number of Gods people. We beleeue the

2 Pet. 1. 10
Iob 19.
Rom. 8. 16.
Luke 10.

pardon of our sinnes, and that wee shall haue life euerlasting.

Iob 19.
Rom.8.38

Now then you see how little we are beholden to the Church of *Rome*, who hold, that we may not be certainly perswaded of our saluation; but must onelie hope well. Did not *Iob* know it? Did not *Paul* know it? Then let no man doubt of this, but the children of God may, and doe know it, that they shalbe saued. And therfore let vs belecue this doctrine, and embrace it: And withall, let vs abhorre the doctrine of the Church of *Rome*, which is contrary to the Gospel of Iesus Christ. For what comfort can any Christian haue, till hee know that he is the childe of God? How should wee dare to call vpon God? How can we be at peace in our Soules? With what comfort can we performe obedi-

obedience vnto God, except we finde this blessed perswasion, that our names are in this booke; and that wee be the Elect and chosen of God?

Secondly, now the next question is, How any man or woman may come to this certayne knowledge, whether his name be written in this Booke, whether he be the childe of God, or not? And this you see is a matter of no small moment, but a most weightie matter, and concerns our soules very narrowly; and therefore let vs be careful to listen vnto it, that we be able to *prooue our selues, whether we be in the faith, or not*, whether we be the sonnes of God, or not; and so whether we shall be saved, or not. O, it is matter of endlesse comfort to Gods children, when they know this, that

they be the children of *God*; and that eternall Life belongs vnto them, it will stirre them vp to obey *GOD* with ioy and cheerefulnesse, in all his Commandements.

By what
means we
may come
vnto this
knowlege.

Exod. 29.

Now there be two wayes to know it; One is by ascending into heauen, into the priuy counsell of *God*. But this is a dangerous way, and not to be attempted of any man, because *Secret things belong to God: but things reuealed to vs, and our children*: And his wayes are past finding out. And therefore this way no man must dare to assay.

Besides this, there is yet another way to know whether our names be written in the Booke of life; and that is by descending into our selues; and by certaine markes and testimonies in our owne hearts, to prooue that we
are

are in the number of *Gods* Elect.

For as *Salomon* saith, *As water sheweth face to face : Euen so the heart sheweth man to man.* Euen

Pro. 27.19

as a glasse sheweth what a mans face is : so will a mans heart and conscience shew what man is in the sight of *God*. Then , if you would now know whether your names be written in the Booke of Life; that is, whether you bee the elect of *God*, and heires of eternall Life; you must now enter into your owne soules, *proue your selues*, and you shal certainly know whether you shal bee saued or damned . For if thou finde in thee the true marks and notes of *Gods* childrē, thou needest not feare but that thy name is in this Booke, and thou shalt certainly be saued . But as for wicked and prophane men and women , that make no consci-

2 Cor.13

Rom. 8. 15

ence of sinne, they shall in spite of their teeth, vpon this examination, sing the dolefull tune, *I am a damned sinner*, I know not what will become of my poore soule at the day of Iudgement: And therefore that we might in some measure trie our selues, and iudge whether we be in this booke, and so shall be saued; let vs search out of the holie word of God, some certaine marks of Gods children. The first marke whereby we may know whether we be elect or not, is the inward testimony and witnesse of Gods spirit, *Ye haue not receiued the spirit of bondage to feare againe; but ye haue, &c.* Whereby Saint Paul tells vs, that wicked and vngodly sinners, which haue not the spirit of God to guide them, but liue in sinne; they haue onelie the spirit of Bondage, they haue

haue no tru peace in their souls:
but they that be the children of
God, haue the Spirit of Adop-
tion, who scales vnto our harts
the assurance of our adoprion,
and election, and doth make it
knowne vnto vs, that we are the
Sonnes of God: *For his Spirit
doth witnesse to our spirits, that
we are the Sonnes of God, Romans
8.16.*

And, that no man might de-
ceiue himselfe, and thinke hee
hath the testimonie of GODS
Spirit, when hee hath it not:
Saint *Paul* giueth vs two most
excellent notes, to know whe-
ther wee haue the testimonie of
GODS Spirit, yea, or not. It
maketh vs crie, *Abba, Father.*
Where the Spirit of God doth
witnesse to any mans soule that
hee is the childe of God; It will
make him cry to God, and euen
fill

fill heauen and earth, with crying and teares, with sobbes and sighes for the pardon of his sinnes. And hee which hath not this in him, that hee cannot erie vnto GOD for pardon of his sinnes; this man can not truely assure himselfe that hee is the Childe of God. And though men say, they hope to be saued, yet (alas) they seldome or neuer pray vnto God for the pardon of their sinnes.

Secondly, if wee finde the testimony of GODS Spirit, that wee are the children of God; It will make vs, not onely, to bee earnest with God for pardon of our sinnes, but it will make vs cry, *Abba, Father*, that is, it will make vs beare the tender affection of a duetifull childe, so as we shall be afraide to offend so louing a Father. And therefore
all

all those which delight in sinne,
and are not 'afrayde to offend
G O D : Surely, they can find no
assurance, that they be the chil-
dren of God. And therefore, if
you desire to be assured that the
names be in this Booke ; labour
to finde this testimony of Gods
Spirit, to witnesse vnto your
Soules, that you belong vnto
God, and labour to be earnest
in prayer vnto God, for that is a
speciall worke of Gods Spirit.

1, Cor. 2. 12

The second means whereby we
may know, whether our names
be written in the Booke of *Life*;
is by the word of G O D. For,
the word of God tellis vs, who-
soever beleeueth in Christ Iesu,
shall be saued. But the childe of
God hearing this promise ope-
ned and applied, by the Mini-
sterie of Gods word, is able to
say, I belecue; and am able to
apply

apply this promise to my selfe : For no man hath faith , but hee knoweth that hee hath it , and therefore can say , seeing I beleeue with all my heart, surely I know I shall be saued.

Thirdly , besides the blessed testimony of Gods Spirit, which cannot deceiue , and the witness of the word of GOD ; wee may know our election by the fruits, and effects thereof . As wee say a man is aliue , so long as we see him breathe ; and can iudge of the Tree by the fruits : Euen so, by the effects of Election , wee may know whether our names be in the Booke of Life, or not. Now the fruites of Election bee set downe by the Holie-Ghost, that al men might be able to examine and try themselues , and know whether they bee ordayned to Life, or not : *whom GOD prede-*

Rom. 8.30

predestinated, them also hee Called, and whom he Called, them also he Iustified, and whom hee Iustified, them also he Glorified.

Where we may beholde the markes of our Election. For all that be elected to Life Eternall, and bee written in this Booke; they are first called; secondly iustified; and thirdly, sanctified. So then, if you would know whether you bee elected to life, looke to these three effects of Election. Art thou Called? art thou Iustified? art thou sanctified? Then sure thou art Elected: But if thou hast not these three, then canst thou not assure thy selfe of thy saluation.

So then, the first fruite of our Election is our effectuall Calling, when as God doth, by the Preaching of the Gospell, call

vs

vs out of the world; from our olde finnes, to be of the number of his people, to liue as his children. Againe, when a man cometh to the preaching of the Word, to see his finnes, and Gods anger for them; dislikes them, is grieved for them, bewailes them, and begs the pardon for them, and beginnes to become a new man; to beleue in Christ Iesu, to seeke after Gods Kingdome: Hee which findeth this effectuall calling in him, he may assure his Soule, that hee is Predestinated to Eternall Life. But wee must take heed that wee deceiue not our selues with an outward calling, for our Sauour saith; *Many are called, but few are chosen.* Many doe heare the word of God with the eare: but wee must labour to finde the Spirit of God

Mat. 22.

to preach vnto our Soules; to applie the VWord to our conscience, to belecue it, and to obey it. And therefore, they which liue in their old finnes, as blind, ignorant, and prophane, as euer before; (alas) how can they thinke to be saued? seeing God chooses none, or saues not any, but whom he calles effectually by the Gospel, and seuers from the rest of the world.

2 Thess. 2.
13.

Secondly, the fruit of Election is Iustification: *For whom he predestinated, them hee called:* So then heere is an other token and marke, to know whether we be Elected, namely, or Iustified. Now, this is an especiall grace of god, to iustifie a poore sinner that must be saued. And whosoever is not iustified, cannot be saued. Iustification hath two parts. First, the pardon of sinne,

sinne : secondly, the imputation of Christs righteousness; For that, before a man can be iustified, hee must repent him of his sinnes, know them, hate them, and begge the pardon of them; and then Christ Iesus will assure vs of the pardon of them. And therefore, if wee would know whether we be iustified, or not, we must looke whether we haue truely repented; yea and haue beene truely humbled for our sinnes, and got the pardon of them all. Secondly, that wee may bee truely iustified, ~~we~~ we must haue a true faith in Christ Iesus; to lay hold vpon him, to be perswaded and assured in our soules, that Christ died for me, shed his Bloud for me, obeyed the Law for me, and will couer all my sinnes in his Righteousnes. So then, marke the conclusion

sion; where there is repentance, there is Remission of sinnes; where there is remission of sins, there is iustification; and where there is iustification, there is saluation. And on the contrarie parts; where there is no repentance, there is no remission of sinnes; where there is no remission of sinnes, there is no iustification; and where there is no iustification, there is no saluation. O then what shall become of those that liue in sin, delight in sin, and neuer (as yet) could shed one teare for their manifold and grievous sinnes? They can not finde themselves to bee iustified; they can haue no pardon of their sinnes, tso long as they liue in sin. And therefore if you would knowv vyhether you shall be saued, or not: labour first of all to repent, and

H

to

to lay hold on Christ by Fayth, that so he may couer your sins in his Bloud.

2 The. 2. 13

Thirdly, fruite of Election is sanctified. And this is a speciall marke of Gods childe, to be regenerate, to be sanctified. Now Sanctification standeth in two parts: first, they must dye vnto sinne: secondly, they must rise to righteousness. And would you know then assuredly, whether your names are written in the Booke of Life? Looke vnto your soules. If you finde that you are sanctified, if you hate your olde sinnes, and filthie wayes; if you loue Vertues, and delight in all holy dueties; then it is a certaine token that ye belong vnto God. For there is no condemnation to them that are in Christ. But if you do saue the things of the flesh; lying in the

Rom. 8. 1.

the old sins, Drunkenesse; &c. why then certainly, you haue no assurance of saluation, that you can be saued: But you must needes sing this dolefull Song, I know not what shall become of my poore Soule, whether I shall be saued or damned. Nay, if thou liue in sinne, thou maist iustly feare that thou art a fire-brand of hell: For, *Hee that is borne of God, sinneth not: 1. Ioh. 5. 18.* And, *Let euery one that calles on the name of the Lord, depart from iniquity, 2. Tim. 2.* Thus to die to sin, and to liue to righteousness, is a sure token that wee belong to God: Thus you see, how a man may come to know, whether hee be elected, and ordained to Life, or not. Now let vs see what vse ariseth hence.

Seeing God hath his Booke *Vse 1.*
of Life, in which be written the
H 2 names

names of all those that shall be saved, and none of them shall perish: hence cometh endlesse comfort to all Gods children: If thou finde that thou art the childe of God, and thy name is written in Heauen, nothing can hurt thee, though thou bee poore, sicke, full of sores, in prison, hated, contemned; yet nothing can hurt thee. Nay, all the gates of Hell can not preuaile against thee: no damnation can come vnto thee. For if God do iustifie, who can condemne? for at the day of Iudgement, Christ Iesus will take his Booke of Life, and call vs, saying; *Come yee blessed*: So as we shall not come to a terrible Iudgement, but to a louing Sauiour.

Secondly, seeing that it is so excellent a thing to haue our
names

names written in this Booke; to be the Elect childe of God; we should labour for this aboue all things in the world; for without this, wee can haue no sound comfort, either in life or death. And therefore our Sauior bids vs in the tenth of *Luke*, not to boast our selues of Learning, of Wisedome, of Riches: whereas these are but vaine things; but to reioyce that our names bee written in heauen.

Thirdly, seeing God hath a Booke of Life, and hath written downe the very names of euery man and woman, that shall be saued; and hath withall shewed vs the way that leads vnto Life; and vnlesse we walk in this way, we can not come vnto it: It is our wisedome to walke in the way that leades to Life, in the practise of Godlinesse. VVee

are Vesselles of Honour, and therefore must liue soberly, iustly, and godly, in this present world. Not to serue sinne, and Sathan any longer : But as the redeemed of the Lord, to walke from strength to strength, from vertue to vertue, from one degree of Perfection to an other: till at length wee appeare before the Lord, and there to reape the happie revvard; euen the ful fruition of all happinesse, and that for euer-
more.

The end of the second Sermon.



The great Afsize.

THE THIRD SERMON.

REV. 20. 12. 13.

And the dead were iudged of those things which were written in the Bookes, according to their workes.

13 *And the Sea gaue vp her dead which were in her : and Death and Hell deliuered vp the dead which were in them, and they were iudged euery man according to their workes.*



Concerning the Booke of Life, we haue heard already what is meant

H 4 by

by it; namely, the Councell and Decree of Gods Election, whereby hee hath chosen certaine men and women from out of the lump of Mankinde, vpon whom hee will bestow Eternall Life.

Secondly, wee haue learned that a man may; uay euery Christian man and woman ought to be assured, that his name is written in it.

Thirdly, wee did set downe some means out of the word of God, whereby a true Christian may be assured hee is elected; namely,

First, the testimony of Gods Spirit, which cannot lie.

Secondly, by the fruites and effects of Election; as Vocation, Iustification, Sanctification, loue of the Brethren, and obedience vnto all the Commaundements

Rom. 8. 16

1. Cor. 2

1 Ioh. 3. 14

The great Assize.

105

dements of God. And therefore it stands vs all in hand to labour for this assurance of Election, else wee cannot be saved, *Luke* 10.20. and without it, wee can haue no true ioy vnto our soules. Surely, mens carelesnesse in this poynt is great: Nay, their care to make their Lands and Leases sure, will be a means to condemne them for their want of care in this point.

Now Saint *John* proceedeth in the Description of this last Iudgement, euen as it was declared vnto him by the Lord Iesus Christ himselfe in a Vision; and sheweth after what manner we shalbe all iudged, *Euen according to those things written in the Booke, according vnto our workes.* You haue heard before, that hee saw all, both great and small, stand before God; none shall

After what
maner all
men shal
be iudged

shall bee wanting , or absent themselves. Now it might bee wondered how this great multitude shall bee iudged ; how euerie mans Booke should bee read , and euerie mans cause should bee tryed . For wee see what a long time it holdes our Iudges heere to trie a few persons ; such calling for Euidences, such prouing of witnessses, such preferring of Inditements. But Saint *Iohn* saith, It shall not bee so heere , for all must proceed according to the written Records : *And according to these things which bee written in the Booke* : So as when Christ Iesus the great Iudge , shall once sit vpon the Throne of his Glorie, attended by his holy Angells ; then shall the Bookes of euerie mans conscience bee opened, and then they shal afresh call to mind

minde all their finnes.

In these words we are to obserue three speciall points.

Parts of
the Text.

First, who they are that must come to this Iudgement; namely, the dead, euen they which haue lien many thousand years rotten in the graue.

Secondly, the means whereby they must be tryed; euen by those things which bee written and recorded in their Bookes.

Thirdly, the Touch-stone of this tryall; namely, the written word of God. And first of the persons.

It is not to bee doubted but that Saint *John* meaneth that all must come to Iudgement, *Both great and small* must stand before God. But why doth he say heere, *And the dead shall bee iudged?* It is to be obserued that he names so expressely the dead,
euen

euent hose which haue lyen rotting so many thousand yeares, must come to Iudgement; they must be called to accompt; yea, their olde finnes must be now brought to light. For this is the wicked thoughts of many carnall men, that when a man is dead, hee is well; then all his finnes die with him, hee is forgotten, and his finnes are not spoken of. But Saint *Iohn* saith heere, that euen the dead must come to iudgement; euen their olde finnes must come to light, and they must answer for them. It is nigh fixe thousand yeares since *Caine* slew his brother, yet this sin of his is not forgotten; though *Caine* bee dead so long since, yet his sins are not dead. No, no, *Caine* one day shall come to accompt for his sinne. *Indas*, he did for vile lucre sell his

his Maister many hundreds of
yeares agoe ; hee is dead and
gone : but at this day hee shall
be called to accompt. So in our
dayes, many men thinke, when
they die , their sins shall neuer
be brought to light. The Vsur-
er , hee getteth his goods by
wicked and vngodly meanes, he
groweth in wealth ; when hee
dieth, hee thinkes hee shall ne-
uer heare of this sinne agayne :
So the Drunkard, Swearer, Pro-
faner of the Lords Sabbath,
&c. they are persvaded , that
death will end all their miserie.
Ah (poore soules) it were well
with them indeede, if death
might end their wofull miserie :
But alas, alas, death is euen as a
wide Gate , to let them haue
some passage to endlesse woe,
and miserie . For when they be
dead and buried , their sins doe
not

not die with them, their misery is not then ended: O no, then begins their endlesse miserie & torment: Oh it were good they might haue no more being after death. It had beene good for such men, they had neuer beene borne; or being borne, that they had been made rather a Toade, or a Serpent; for in death they haue an end. But it is not so with a filthy and an vngodly sinner. For when hee is dead and buried, euen then be- ginnes his greatest woe and mi- sery: for euen the sinner that is dead a many thousand yeares, must for all this come to iudge- ment. And therefore thou that liuest in sinne, in adultery, &c. remember, that although thou die, yet thy sinnes doe not die with thee: No, no, both thou and they must one day come to
iudge-

iudgement: thy old finnes, and those which thou hast committed in secret, they must come now to light.

Seeing that the dead must come to Iudgement, that haue laine a many hundred yeares in the graue, and then their old finnes, and secret finnes, must come to light: Oh let vs then watch ouer our liues, and haue this still in our mindes. Well, though I die and rotte in the Graue, yet my finnes shall not die, my euill wayes cannot be buried, they must come to light, that so wee may neuer dare to sinne; thinking as many doe, that when they be once dead, they shall neuer come to accompt for their finnes. But Saint *Iohn* sayth heere, that the dead were iudged, euen those whom wee forgot, and whose finnes

Vse

sinnes wee would thinke would neuer be called to accompt, euen they must come to a reckoning.

In the next place, Saint *John* tells vs, how all men shall be tryed, and according to what, Sentence shall bee avwarded; Namely, according to those things *written in their Bookes*. Heere is the Euidence, heere is no witnesse to bee produced; for a mans conscience shall bee euen as good as a thousand witnesses. Nowv, what is heere meant by the bookes you haue heard already; namely, the particular Conscience of euerie man and woman. Thy conscience is the Booke; that is, the Euidence: No other witnesse shall bee produced, but euen thy owne conscience. Againe, the things which be written in these

these Bookes, I told you they be all our thoughts, wordes, and workes; not onely our grosse finnes, as murder, &c. but in our Bookes bee recorded euen our idle and vaine words, euery vile and filthy thought; and by these Sentence must proceede; and according to these must Iudgement be awarded.

Now then, those which haue good thoughts, yea and holie things written in their Bookes, they be blessed and happie; for they shall not be ashamed: nay, they shall be glad to haue their Bookes layd open, that their repentance, their faith, loue, zeale and patience, &c. might bee knowne, and come to light. But woe then to all filthie sinners, adulterers, &c. For the reward of these finnes, is death, the wrath and curse of God for euer.

Use

Seeing that heere is the Euidence, and by the things written in our Bookes in our consciences, we must be arraigned; and seeing in our Bookes bee recorded all that we do, all our words, thoughts, and deedes: First, it must teach vs above all things, to looke to our Bookes, our consciences, to keepe them very faire and cleane; that our Bookes of Accompts bee in a readinesse: For our consciences shall eyther excuse or accuse vs at the day of Iudgement.

Acts 24.

This was the care of the blessed Apostle saint *Paul Acts 24* in regard of this, that wee must all come vnto iudgement, and our consciences must be layed open, and wee iudged according to the things therein recorded; it made this holie seru-
uant

uant of God to take all possible paines to keepe a cleere conscience before G O D and man. O that wee could immitate this blessed Apostle, that seeing we must all come vnto iudgement, seeing our Bookes, euen our consciences must bee opened and disclosed, and wee receiue sentence of saluation or damnation, according to the things written in our Bookes; yea that we could labour and indeuour, that no filthy sinne might blot our Bookes, but that wee could keepe them cleere and faire, in the sight of G O D: It ought to perswade vs all, aboue all things in the world, to looke vnto this, to keepe our Bookes faire. For if our consciences doe accuse vs, G O D is greater then our conscience, and doth know all things.

Secondly, seeing sentence must passe according vnto the things written in our Bookes, and these be not only the grosse sinnes of the world themselues, but euen the vile and vncleane thoughts of our hearts; euen these must come to Iudgement: then let vs all be carefull to a-uoide, not onely the outward actions themselues, but euen these vncleane thoughts of ours: for euen they must come vnto Iudgement. Alas, men thinke, thought is free, that they shall neuer be arraigned for their vile and vngodly thoughts. But S. Paul saith, *Thoughts shall either excuse, or accuse vs.* And whoso-
 euer doth truly repent, they do repent euen of their vile and vngodly thoughts: for if wee had no other sins written in the Bookes of our conscience, but
 euen

Rom. 2. 1.

even our sinfull thoughts; even they were enough to condemne vs both bodie and soule for euermore.

Neither may we content our selues, to thinke we are in good case, if wee can say, I am no Drunkard, no Fornicator, &c. No, looke to thy Booke, that there be not so much as an idle word written there: For euen they must come to Iudgement, as our Saviour saith, *I say vnto you, That for euery idle word men shall giue an accompt at the day of Iudgement.*

And that wee might know in particular what is written in our Books, Saint John saith, *That we shall bee iudged according to our workes.* So it is, 2. Cor. 5. 10. *Wee must all appeare before the Iudgement Seate of Christ, that euerie man may receiue the things which*

Reucl. 2. 8.

Mat. 25. 41

Reu. 14. 13

are done in his body, according to that hee hath done, whether it be good or euil. We shalbe iudged, and receiue reward according to our workes. If thy workes be good, then life, glory, and saluation; But if thy workes be euill, then death, destruction, and damnation. Good workes, although they cannot merit, yet they will shew that faith that lay in the heart. So when an euill man dies, his euill workes goe with him, his galled conscience will not leaue him, neyther in life nor death.

Deet.

Hence then we see, how all men and women shall be tried at this dreadfull day, euen by our workes; eyther they shalbe acquitted and absolued, or else condemned by their workes. For though **no** man can merit life and saluation at the handes
of

of God, by his workes : yet wee must know that iudgement shal proceede at the last day according vnto mens workes. If thy workes haue beene good, holy, iust, and pure : then thou shalt receiue life, happineffe, glorie, saluation. But if thy workes be found to be wicked, vniust, and vngodly : then nothing else but death, hell, and damnation belongs vnto thee for them.

Wel, what should this teach? Seeing we must all receiue Sentence, euen according to our workes, Surely, it ought to moue vs about all things in the world, to labour to abound in good workes : to abound in all holy duties, and graces of Gods Spirit; in knowledge, faith, repentance, loue, zeale; clothing, feeding, and lodging the poore members of Christ Iesus : For

Vse.

according to our workes shall our reward be. And though our workes can merit nothing at the hands of the Iudge; yet hee being a most bountifull and mercifull Sauour, hee will crowne his owne workes in vs, and reward them in his mercy, though we merite nothing. Dost thou relecue a poore member of **I E S V S C H R I S T**? Dost thou giue a cuppe of cold water to a Prophet, or a Minister of the word of **GOD**? **C H R I S T** doth promise thee of his trueth, hee will not let thee loose thy reward. True it is, a cuppe of cold water is a meane gift, and farre from merit; yet Christ saith, Verily, of my trueth, thou shalt not loose thy reward.

Math. 10.

O how should this perswade all of vs to labour to abound in all holie ducties? to be liberall, and

and bountifull vnto the poore members of Christ Iesus? seeing our good workes, though they cannot merit, yet they shal be rewarded, they shall not bee forgotten in the day of Iudgement: they be sweet and blessed companions; when al our frinds can doe vs no good, they will bring endlesse peace and comfort to our Soules.

Againe, it ought to terrifie vs all from sin, from euill workes, and vngodly wayes, from swearing, drunkennes, vncleanenes, and euery euill way. For if wee bee full of these, and these bee found written in our Bookes, O then woe vnto vs, when these Bookes shall come to bee opened: for then nothing but death, hel and damnation belongs vnto vs.

Heere we see, that of all wee *Doctr. 2.*
hane,

haue and enioy in this world :
what shall goe with vs when we
die? what shall accompany thee
in the graue ? Nay, at the terri-
ble day of Iudgement, our con-
sciences, our workes , and our
bookes , nothing else shall goe
with vs. When thou diest, thou
shalt not take any thing in the
world with thee, but thy *workes*,
which be ingrauen in the booke
of thy conscience : Death will
barre all the rest : Thou canst
not take thy Golde and Sil-
uer with thee, nor thy lands, or
liuings, corne, nor cattell : All
these must stay behinde thee at
what time thou diest; onely thy
Conscience, thy Booke , thy
Workes must goe with thee. If
they bee good , Oh blessed art
thou that euer thou wast borne.
If they be wicked, filthy and vn-
cleane : Oh woe, and ten thou-
sand

land woes, I say, to thy soule for
euermore.

O then, what wonderful mad-
nesse hath bewitched the hearts
and soules of almost al men and
women in the world? What do
men desire? what doe they hun-
ger and thirst after? Surely, for
pleasures, for profit, and for pre-
ferments. For these they ride &
run night and day, winter and
sommer, by sea and by land; for
these they spend all their labor,
wit, and strength. Heere is all
that men desire; they care for no
more. No accompt of Prayer
in their Houses, to reade, to
heare, and to speak of the word
of God: no desire to attayne to
Knowledge, Faith, and Repen-
tance: no conscience to liue in
the feare of God: little or no
pittie to the needie members
of Christ Iesus. Alas they neuer
thinke

Vse.

thinke of these things : But all their desire is for the VVorld. Oh poore blinde Soules, poore Soules, they know not, or they will not know, that they must leaue al these behind them; they must depart from them all. Thou canst not take one peece of golde or siluer with thee; but all must bee left behinde: Onelie thy conscience, onelie thy bookes, onelie thy workes, must accompany thee. O then what madnesse is this, to seeke, and hunt, after such things as cannot helpe vs, nor stand vs in no steade in the day of Iudgement? Nay, if they be got, or kept with a badde conscience, they will be a very terrour vnto thee at the last. O then, let vs looke to our selues; let vs not set our hearts too much vpon these things, which cannot profite

fit vs, in this hote fierie day of triall. Why should wee bee so foolish to set our hearts vpon that cannot helpe vs; nay, which we must leaue behinde vs. And for faith, that which might bee our comfort, both in life and death, and in the dreadfull day of Iudgement; I meane a good Conscience, which, as it is a blessed and a sweete companion in life and death; so it will be a blessed comfort to our poore Soules at the day of Iudgement.

O then I beseech you againe, and againe, seeing that nothing shall goe with you vnto iudgement, but onely your works; let vs lay aside our immoderate care for the world, yea and the things of this world; for these must stay behind vs, and cannot helpe vs in the day of Iudgement.

ment. Let vs labour for better things, for durable treasures, for a good conscience, to abound in good workes, in knowledge, faith, and repentance : Let vs take heed wee be not found naked of these. O what a woefull case are they in, that haue nothing in the world to goe with them to iudgement, but an euil heart, a galled conscience, full of all vncleanenes ; their state is most woefull and miserable ; it had beene good for them that they had neuer beene borne.

Here may a question be moved, How this saying of Saint *Iohn*, can stand with that of our Sauour, *Iohn* 3. 18. *He that beleeueth, shall not come into iudgement, but he that beleeueth not, is condemned alreadie.* Now then, if the faithfull children of God shall not come into iudgement,
and

and the wicked vnbeleeuers be condemned already; How saith he, that all shalbe iudged at the day of Iudgement?

I answer, it is true, that the faithfull children of God shall not come into Iudgement, that is, of condemnation: *For there is no condemnation, &c.* But God wil pronounce that blessed sentence, *Come yee blessed, &c.* As for the wicked, it is true, they be condemned already: first, in the Decree and Councell of God, being Reprobates and Cast-awayes: secondly, in the word of GOD: thirdly, in their owne conscience, they be condemned already. But the full manifestation of this Sentence shall not bee vntill the day of Iudgement. And so we are to vnderstand that saying of *Salomon, Eccles. 3. God shal iudge the iust and vniust:*

Rom. 8. 1.

vniust : The iust, to saluation; the vniust, to condemnation. Now the third point that I propounded, is the touch-stone of this Triall, whereby all mens thoughts, words, and workes shall be tryed. To this S. Paul answereth; *At the day of Iudgement God shall iudge the secrets of all mens hearts by my Gospel, Rom. 1.16.* Our thoughts, our words and our workes, must be tryed by the word of God; and that thought, word, or worke, which is not according to the written VWord of GOD, is an euill thought, a vile word, and a wicked worke.

Vse.

Seeing that all our thoughts, wordes, and workes, must be tryed, and examined, by the written word of God, by the Lawe, and by the Gospell, wee haue neede to labour to know them,

them, to bee acquainted with them, that wee might know what is ſin, and not ſinne; good and bad, that ſo wee may leaue the one, and doe the other. Oh what a woefull caſe are all they in, which are ignorant in the word of God: blinde men and vvomen without knowledge; they know not what is good or euill. And therefore ſaith the *Apoſtle Paul 2. Theſſ. 1. That the Lord Ieſus will come in a flame of fire, to render vengeance to them which know him not, and obey not the Goſpel of Ieſus Chriſt.* And therefore, as you doe loue your ſoules, loue this word of God; labour to know it, embrace it: If thou be ignorant of it, and yeelde not obedience vnto it, it ſhall ſtand againſt thee at the daie of Iudgement, and thou muſt be tryed by it. Therefore

K let

let vs all labour to be instructed in it, to reade it, to remember it, and to leade our liues by it: For whatsoeuer is done contrarie to it, is sinne; it must come to iudgement, and the Word will condemne it.

13 *And the sea gaue vp her dead which were in her: and death and hell deliuered vp the dead which were in them, and they were iudged euery man according to their workes.*

YOV heard in the twelfth Verse, immediately going before, how Saint *Iohn* saw the dead, both great and small, stand before GOD; that is, all men and women, that euer liued, or shall liue, vnto the end of the world. Now heere might a question arise, How this can be;

bee; How is it possible that all men should come to Iudgement? There haue been many thousands which haue been drowned in the Sea, and the fishes haue deuoured them; some haue beene slaine in the field, and the fowles haue eaten their flesh, and many haue been burnt, and consumed to ashes.

Then it is a very high poynt, a matter beyond all reason, that all the dead should rise againe.

Men that haue beene drowned, fishes haue eaten them; & men againe perhaps haue eaten the fishes; and they that haue beene burnt to ashes, their ashes haue beene scattered, who knoweth whither? How then is it possible for them to arise againe? Indeed the profane Atheists and filthy epicures, are not ashamed to say, that there shall be no re-

urrection, but when a man dies there is an end of all his ioy, and of all his miserie. But, that the dead shall rise againe, is an Article of our Faith, We beleue the resurrection of the dead: And so wee know it is a speciall point of Gods glory, in mercie to reward his poore children; and in punishing in iudgement, the wicked and vngodly. But, as *Salomon* saith, In this Life all things happen alike, to the iust and vniust: Nay, oftentimes, *Dives* is full, and at ease, when *Lazarus* is empty, and in misery. How then should God bee iust, if hee should suffer his poore children, that loue and feare his Name, heere to liue in miserie, and neuer to reward them? Or again, how should God be iust, if hee should suffer the wicked and vngodlie, heere to liue at ease,

ease, if there were not a time when they should taste of vengeance? Therefore they must come to Iudgement, they must rise againe, the godlie to bee made partakers of life, and ioy; and the wicked, of shame and confusion: *Job* saith in his nineteenth chapter, *That though the wormes did eat his flesh, yet hee should beholde God with his eyes:* And *Saint Paul* doth proue this with many reasons: *1 Cor. 15. If the dead rise not againe, then is not Christ risen: And if Christ be not risen, then is our Preaching vaine, &c.* And why should we thinke it impossible for God to raise our bodies out of the dust? Wee see a poore ignorant man is able of Ashes, to make a verie beautiful Glasse. How much more then is the Ever-liuing, and almighty God, able to raise

our bodies out of the duſt? But you will ſay, are mens bodies eaten of fiſhes, men eate them againe? How is it poſſible to ſaue the bodies of men, thus conſumed to duſt, and mingled with the bodies of fiſhes and of beaſts? I anſwere, that though it be impoſſible to men, yet it is not impoſſible to God: For he that created all our bodies of nothing, can make them againe of ſomething; namely, of their owne matter; and to ſeuer their bodies from all other matters: As wee ſee that a Gold-Smith can ſeuer one matter from another.

So then this place doth proue and confirme that Article of our faith, that wee beleeuẽ the Reſurrection of the dead. For howſoeuer a man dieth, by Sea or by Land, in his bed, or in the field

field; Saint *Iohn* saith heere, the Sea shall giue vp all that haue beene drowned; death and hell, that is, the Graue shall deliuer the dead in them; so as all must come to Iudgement, of what death soeuer they die.

O then see (beloued) how the diuel bewitcheth many a poore ignorant soule. When he is in miserie, in great distresse, and calamitie, the Diuell hee perswadeth him to become his owne executioner, to end his misery, and to end his shame, by hanging himselfe, cutting his owne throate, drowning himselfe, &c. And wee know, and heare, that hee preuaileth much by these meanes in these dayes: Some being in disgrace, as *Achitophel*; some with the guilt of sinne, and of conscience, as *Iudas*; and some being crossed

Vse.

with wife and children, cut their throates, or otherwise make an end of themselves. Now, they foolishly thinke, by this means, to end their griefe: Alas, alas, they do by this means, even hasten their ovvne destruction: And doe, as if a man should (to auoyd a little smoake) cast himselfe head-long into a flaming fire: So they, to auoyd this little griefe of their body, plunge body and soule into eternal torments. For, what ease is it for a man to kill himselfe, or cast away himselfe, seeing they must come to Iudgement? though they kill themselves, or drowne themselves, *why the water and the Graue must one day deliuer vp their dead.* And therefore, hence let vs learne to arme our selues, if Sathan shall tempt vs to such horrible facts, to cast away our selues,

selaes, &c. Let vs answere him, Wee may not cast away that which Christ hath bought with his owne bloud. Nay, let vs answere him, That wee shall not thereby end our miserie, but encrease it.

Now if you demand of me, by what meanes the dead shall then arise at the last day? I answer, It is by the mighty power of the voice of CHRIST: *The houre shall come (saith CHRIST) in the which, all that are in the Graues shall heare the voyce of the Sonne of God, and come forth, Iohn 5.28.* And to shew the wonderful power of the voice of Christ, it is compared to the sound of a Trumpet, the lowdest, and the shrillest of all Instruments: *And the Lord Iesus himselfe shall descend, and come with a shout, and with the voyce of the Arch-angell*

I The. 4. 16

angell, and with the Trumpet of God, and then the dead in Christ shall arise first. Such shall bee the power & force of this voice of the Lord I E S V S, as that it shalbe heard ouer all the whole world: Nay, though men haue laine many a thousand yeares rotten in the Graue, yet they shall heare it and come forth to iudgement. Nay, the very diuels and damned spirits, in spite of their teeth, shall be constrained to appeare at his Voyce; No Prince, no Monarch, no King, no Angell shall bee able to absent themselues; but they must all bee enforced to obey the Voyce of the Sonne of GOD, and come to Iudgement.

Vse.

O then, seeing wee must all heare the voice of the Lord I E S V S at the day of Iudgement,
and

and wee cannot but come forth
of our Graues vnto Iudgement:
Oh let vs now obey his Voyce
in the Ministerie of the Gospell,
now embrace the Gospell, and
the voyce of his Ministers. If
wee will not now leaue sinne,
heare CHRIST IESVS spea-
king vnto vs in his Word, and
embrace his Gospell; then let
vs well know that wee shall one
day heare another Voice, when
wee shal be compelled to come
before him to be condemned.

Thus you may see, that all the
dead must arise and come to
Iudgement, and you see how,
and by what meanes, our bodies
shall be raised; namely, by the
mighty and the wonderfull po-
wer of the voice of the Lord
Iesus. Let vs now come to the
Vses.

First, seeing of vwhat death
foeuer

foeuer men shall die; either by fire or water, or howsoeuer, they must one day come to iudgement: Let vs then beware of that vngodly thought, and diuelish perswasion that runnes in most mens minds: namely, that thinke, that when they die, there is an end of all their miserie: And though they haue beene grieuous and horrible sinners, yet if they can escape till death, all is well. And thus they thinke, that they and their sinnes shall be buried together. No, no (poore soules) they doe much deceiue themselues: Howsoeuer thou diest, thou shalt come to iudgement: And death is so farre from ending thy misery, that it is a broade gate to let thee in into it. For so soone as the Glutton died, hee was presently in hel in torment:
And

And therefore let vs take heed how we wish, as foolish men do in their sicknesse, or age, or miserie; *O I would I were dead, then I should bee out of my paine.*

O no, no, if thou bee not the child of God, and a repentant sinner; it had beene better for thee neuer to haue beene borne, or to bee a Toade, or Serpent. And thou shalt finde, that death is so farre from easing thy paine, that it shall bring thee ten thousand times more paine and torment, euen in hell fire for euer: Therefore let vs not thinke that death shall end the miseries of wicked men.

Secondly, seeing all men must rise to iudgement, and by what meanes soeuer they die they must bee called to accompt; this is a wonderfull comfort to Gods poore children.

dren. Who abides more trouble and griefe then they? Who be more hated, reuiled, crossed, and wronged, then they? So as their life here, for the most part, is nothing else but a life of miserie. But their comfort is heere in this, that they shall rise againe, and then the case shall bee altered; then our miserie shall bee turned into felicitie, ioy, and happinesse. Hast thou beene poore heere? then thou shalt bee rich, and possesse a Kingdome. Hast thou beene hungry and thirsty heere? then thou shalt taste of the Tree of Life. Hast thou beene poore and naked heere? Then thou shalt bee cloathed with the precious Robes of Christs righteousness: and in steede of the rags of Infamie, and Reproach, which wee must put on heere,

we

wee shall bee crowned with a Crowne of immortail Glorie, &c. Agayne, vnto the wicked and the vngodlie, it is not so with them, but they, hauing taken their pleasure here, and receiued their portion in this present world, shall arise now to iudgement, to heare the Sentence of Condemnation denounced against them; and now to bee cast into the Lake that burnes with fire and brimstone for euer, which is the second death.

John 5.29.

Thirdly, seeing Saint *John* saith, that wee shall all come to iudgement; these bodies of ours, though they be drowned, though they be burnt to ashes, or howsoeuer they bee consumed, yet they shall rise againe, eyther to Life eternall, or death eternall: Should not this make

vs

vs all (Beloued) to looke vnto our selues, to take heed we doe not vse our bodies to the dishonour of God. Wouldest thou haue thy bodie to bee partaker of Life, Felicitie, Glorie, and Saluation in heauen? Then vse thy bodie now to the glorie of God vpon earth, to heare his word, to sanctifie Gods Sabbath, &c.

Luke 16.

But if thou vse thy bodie to sinne, to swearing, to drunkennesse, whooredome, &c. then know, that thy bodie shall rise againe to iudgement to be tormented for euer. Do not looke vpon the rich Glutton, hee had abused his bodie to swearing, drunkennesse, &c. and what became of it, was hee not fearfully tormented in Hell at last? And hee which had giuen his tongue to swearing, &c. Now
he

he cries, his tongue, his tongue.
O that all sinful wretches could
but thinke of this one example
of GODS iudgements ! that if
they abuse their bodies as this
man did, that they shall then
taste of the same Iudgement.
Wouldest thou haue thy body
glorified ? then glorifie God in
thy body. Dost thou thinke that
thy soule shall bee saued, and
thy body glorified, if thou vse
the members thereof to sinne,
to vncleanenes? &c. O no: let
vs not deceiue our owne soules,
it can not be. For, saith the A-
postle, *How can wee that are dead*
to sinne, yet liue therein?

Rom. 6.2.

Fourthly, seeing the Holie-
Ghost saith, that of what death
soeuer wee doe die, wee shall
all rise againe; and Gods chil-
dren they shall rise to life, and
to glory. This must teach vs all

L

this

Iohn 11.

Acts 7.

this Doctrine; namely; not to weepe and mourne immoderately for our friends deceased. True it is, that CHRIST IESVS wept for *Lazarus*; and the Disciples made great lamentation for *Stephen*. And so wee haue great cause to mourne and weepe, when as some speciall member of the Church of God is taken away; we may not be as stockes or stones, or senselesse creatures, without affection. It must needs griene the heart of a husband to part with his louing, godly, and religious wife. But heere is a meane for this mourning to moderate our weeping, that wee weepe not and mourne not quermuch, for they shall rise againe. *I would not haue you ignorant brethren, concerning those that bee asleepe, that you should mourne as they*
that

that haue no hope, 1. Theſſ. 4. 13
Where the holy-Ghoſt tells vs,
that the dead in Chriſt doe not
die properly; but lay them
downe to take a ſweet ſleepe,
after their long and tedious la-
bors, and troubles in this world;
and afterward they muſt riſe a-
gaine to life, to happineſſe, to
liberty, to glory, and ſaluation.
And wherefore then ſhould we
mourne ſo exceſſiuely, & weep,
and lament at the death of our
friends, ſeeing they doe not
perish, they are not caſt away?
O no, their ſoules are preſently
in ioy, and their bodies are bu-
ried in the graue, as in a bed of
dowlne, to take a ſweet ſleepe
till the day of Iudgement, and
then they ſhall riſe to glory.

*And they were iudged euery man
according to their workes.*

MArke, I pray you, how the holy Ghost repeates this point, againe and againe he beates vpon it; he can neuer haue done with it. He said before, *The Bookes are opened, and the dead were iudged according to those things written in the books.* And now againe he saith, *They were iudged euery man according to his workes.* What should bee the cause why the Holy-Ghost so often repeats this point, and beates so vpon it againe and againe? I answer, The cause is in vs, because wee are hardly brought to belecue this poynt, hardly perswaded of so necessary a matter: for hardly one man of a thousand belecueth this;
That

That he ſhall be iudged according to his workes : Oh it is a hard matter to perſwade men and women of this, That they muſt giue an accompt of their workes, and be iudged by their workes. Tell the wicked ſinner of his vngodly wayes , of his profanenes, contempt of Gods word, &c. And what doe they ſay? Doe they quake and tremble? Doth their heart and ſoules euenerne in them? O no, no: they flatter themſelues with this conceit , *God is mercifull* : And thus they make the mercie of God a packe-horſe for all their abominations. And thus it is in the vile heart of man, to thinke he ſhall neuer come to account for his ſins , that he ſhall neuer bee called to a reckoning for them, and receiue his reward according to his workes.

Heere then we may perceiue there bee but two sorts of men and women; there is the repentant sinner, and the impenitent sinner: and both of them must come to iudgement. The repentant sinner is he or she that mourneth for their sinnes, bewaileth them, hateth them, and leaueth them; and doth hunger and thirst after good things.

Now the impenitent^t sinner, is he or shee that liues in sinne, and will not in any wise bee brought to leaue sinne: They neuer with teares beg the pardon of them at the handes of God, but wallow in all vncleanesse, heaping sinne vpon sinne, and one vngodly way vpon another: whereas all the sinnes of GODS children, who doe repent, be quit and pardoned in Christ

Christ Iesus, hee hath nayled them to his Crosse, and hath washed them away in his owne Bloud, and they shall neuer come to light. But their faith, their religiō, their good deeds; as their feeding and cloathing of CHRIST IESVS in his poore members, *Matth. 25.* and according to these they shal receiue their reward, life, happinesse, and eternall saluation: and as their good deeds be many, and great, so shall their honour, praise, and glory be greater in heauen.

And therefore we should labour to abound in good works, in faith, knowledge, repentāce, loue, zeale, &c. seeing our reward shall be according to our workes. But as for the vnrepentant sinner that liues in sinne, delights in sinne, as they do; not


repent, nor haue no faith, nor good workes : euen so as their workes shall bee, so shall their punishment be. Ah what a wo- full haruest hath many a poore soule now to reape at this day, that all his life time hath sold himselfe vnto sinne, that neuer had any care nor conscience to liue a *godly life*? They shal weep, they shal howle & lament, when they shal see their reward shall be according to their workes.

O how should this do&ctirene moue vs all, as we haue any care to our poore soules, to looke to our selues, to watch ouer our wayes, to hate sinne, as the very bane of our soules; and to auoid euery euill worke, because euen by our workes shall we be iudged. O then as you loue your selues, and as you desire life and saluation, abound in good workes,

workes, and as you feare the
wrath and endlesse vengeance
of God, and as you feare the
torments of hell, take heed of
sinne, of euery euill thought, of
euery euill word, and of euery
euill work: for by them we shall
be iudged at the last. And if our
workes be euill, let vs assure our
selues this will be the sentence
of the Iudge, *Depart from me yee
cursed, &c.* But if you haue care
to liue here a godly life, to a-
bound in good works: O then
see what a cheerefull and com-
fortable voyce yee shall heare,
Come yee blessed of my father, &c.
For iudgement shall proceede
according. to our workes. O
that God would touch our
hearts, that we could but truly
learne and beleue this one les-
son, That our sentence shall be
as our works be, and iudgement
shall

shall be awarded according to our workes: O it would bridle vs from many thousand sinnes and impieties. How should any man dare to sinne, to sweare, to lie, to steale, &c. when as hee knoweth that his reward shall be according vnto his workes? and it would inflame our soules to labour to abound in good workes, in knowledge, faith, repentance, humiliation, care, and conscience, because, if wee abound in these, our sentence shall bee happy, blessed, and comfortable; and our glorie and reward shall be great in the Kingdome of heauen.

The end of the third Sermon.



The great Asize.

THE FOURTH SERMON.

REV. 20. 14. 15.

4 *And death and hel were cast
into the lake of fire : this is the
second death.*

5 *And whosoever was not found
written in the booke of life, was
cast into the lake of fire.*

IN the handling of this
weighty poynt of Reli-
gion; the second com-
ing of CHRIST to Iudge-
ment : wee haue learned from
the mouth of God; First, what
manner

maner of person the Iudge shall be; namely, that he shall come like a mighty Prince, with great Power, Maiestie, and Glorie, to the great comfort of all his poore members; & to the great terrour and dread of all his enemies.

Secondly, we haue seene who shall be iudged; *Both great and small.*

Thirdly, the manner how iudgement shall proceed; namely, by the written Records of mens consciences.

And now in the last place, we are to come to the execution of iudgement vpon the wicked reprobates, and vngodly, in the two last verses: for when iudgement is pronounced according to their workes, when CHRIST IESVS shall say vnto them, *Depart from me, &c.* then immediately

tely the execution of this sentence shall follow; for so saith *Saint Iohn* here, *And death and hell were cast into the lake of fire, that is the second death.*

First, here we are to seeke the true meaning of the Text, because there is neuer a word that is plaine, but may moue a question: For,

First, what is Death that hee should bee cast into Hell? Is Death any creature? Is Death subiect to paine and torment? Surely no. Death is no bodie, it hath no sense nor feeling; Death is no creature, but onely the depriuation of life. Againe, what a strange speech is this, that death should be cast into hell; how can this be?

Secondly, what is meant by the lake of Fire: Is hell a water, or fire, like our fire?

And

And lastly, wee are to consider what is meant by the second death, into which all reprobates must be cast.

First, heere by death and hell is meant, not death it selfe, or hell it selfe : but the heires of death and hell, that is, all the Reprobates that shall bee cast into hell fire, and there die for evermore. Thus then you see what is heere meant by death and hell; namely, the heires of death, and fire-brands of hell. All reprobates, all-impenitent sinners that liue and die in their sinnes, all those shall be cast into the lake of fire.

Seeing the holy-Ghost giues these Titles and Names, to all wicked and vngodly sinners, euen death and hell. Surely this shewes the wonderfull misery and the cursed estate of those

the

that liue and die in their finnes without repentance. Alas, it is so woefull and damnable, that they be euen called death and hell it selfe.

Vse.

Oh then let all sinners that liue and delight in sinne, take heed vnto themselues. You do see the woefull miserie of all impenitent sinners; Namely, that they are no better then the vessels of wrath, the heires of eternall death, and fire-brauds of hell for euermore. O that all sinners could forethinke of this wofull miserie that hangs ouer their heades, What a strange kinde of speech is this, and of what force, when God calleth such Reprobates euen death & hell it selfe? Ah poore wretches! Ah miserable and wofull creatures, which are but death and hell it selfe. Oh would that the

the Drunkards, &c. could lay this to heart: That howsoever they see not their misery, nor the woefull estate wherein they liue, but blesse themselves in their sinnefull wayes; yet they are no better, then the heires of vengeance, and wrath of God; nay indeed, very death and hell it selfe.

Esay 28.11

True it is, that many wicked men doe, as the people did in *Esay* his time; though they liued in horrible finnes; yet they made a league with death, and were at an agreement with the Graue; they had taken a Lease of death and hell, to liue in sin by Licence, without punishment. But the Lord tells them, he will breake their couenants, and disannull their agreements; and although they haue liued a long time in sinne, yet in the end

end death will knocke at their doores, and he will lay hold vpon them, and they must pay full deare for their long Lease; euen the losse of bodie and soule for euer.

And is not this the pra^{ti}se of most men and women? Doe they not euen make a couenant with death? and do they not labour to be at agreement with hell? Men liue in swearing, lying, drunkenesse, &c. and yet they thinke they shal neuer die, they thinke they shall escape for all their sinnes. But (poore soules) let them well know that death and hell will seize vpon them. Nay, if they liue and die in their sinnes, without repentance; let them know, that they be not better then death and hell it selfe, and they must be cast into the lake of fire.

M

True

True it is, you shall see many a notorious sinner, contemner of the Word, a drunkard, &c. they think themselves to be iolly fellowes, and who but they? Alas, alas, their case is feareful: poore soules, they do not see they be the sonnes of death, the heires of vengeance, and the wrath of God, the fire-brands of hell; nay, euen death and hell it selfe.

Vse 2.

Heere wee may see what a horrible and cursed thing sinne is in the sight of God; for sinne maketh men become guiltie of eternal death, and firebrands of hell: as we see when the traitour is executed for treason, his son smarteth for his sinne: Euen so sinne, which is treason against the maiesty of God, when wee haue brought it forth, it bringeth vs to death and hell: For death

death and hell is the reward of sinne.

And death and hell were cast into the lake of fire.] Would you know what shall become of the profane wretches of the world? would you know what shall become of the blasphemers? would you know what shall become of the adulterer, drunkard, idolater, swearer? &c. S. Iohn saith here in plaine termes, *They shall be cast into the lake of fire.* Thus was the rich Glutton, Luke 16. for his gluttony, drunkenesse, want of pittie, &c. *cast into this wofull lake of fire.* And thus shall all impenitent sinners one day be cast into this wofull Lake of fire.

Now, if a Blasphemer, or an Adulterer, &c. should haue but this punishment, to holde his little Finger in the flame of a

candle one houre, how could hee endure it? But if a man should bee roasted on a Gridiron, or boyled in a Cauldron of molten lead, what miserie were this? whose heart wold not quake, and melt, to thinke on it? O these are nothing, in comparison of these most extreme and endlesse torments in this lake of fire; when both body and soule, shall both burne and boyle, and as it were, fry in the scorching flames which cannot bee quenched. All men, almost, are afraid to commit Treason because Traytors are so grievously punished: they are hanged, drawne, and quartered. But, alas; men be not afraid to commit Treason against the King of Heauen, though they must bee cast into a lake of fire for euermore. Men are afraid

to offend the Prince for feare of death : And yet our Sauour bids vs, *Not feare them that can kill the body, and can do no more, but feare him that can cast both body and soule into hell fire.* And yet wee see that men and women bee more affraid to offend man, then God that can cast both body and soule into hell fire.

If wee should see a little child fall into the fire, and heare it cry pittifully, and the very Bowels should bee burnt out : O how it would grieve vs, and make our very hearts bleed within vs ; How much more then should it grieve vs, to see, not a childe, but euen our owne bodies and soules, cast away for euer, by sin, into the lake of fire that cannot be quenched? If a man should come amongst

vs and cry, fire, fire, thy house is all of a flaming fire, thy Corne, thy Cattell, thy Wife, and Children, and all that thou hast were consumed with fire: Oh how would this astonish vs, that would make the very haire to stand vpright on our heads, and teares to gush out of our eyes. Behold then, and see, the Spirit of God cries out vnto vs, *Fire*: euen the dreadfull fire of hell, gapeth ready to deuoure, not thy house, thy corne, or thy cattell, but thy poore soule, and that for euermore. Oh how should this breake our hard and flintie hearts asunder, and make our soules to bleed? if wee haue any sparke of grace, any care of our soules, that they may not bee tormented in this Lake of Fire for euer.

I will leaue the further handling

ling of this poynt, vntill I come vnto the next verſe; where the holy-Ghoſt ſaith agayne, the better to make it ſinke into our verie hearts, That *whoſoener is not found written in the Booke of Life, ſhall be caſt into this lake of fire.*

Now, the better to expreſſe what is meant by this Lake of Fire: Not a bodily death, nor a materiall fire, like to ours; But the holy-Ghoſt meanerh heere, euen the ſecond death; that is, not of the bodie onelie, but of eternall death and damnation both of bodie and ſoule for euermore. This is the ſecond death, and by this we may ſee there is a double death: there is the firſt death, and the ſecond death. The firſt death is, the ſeparation of the ſoule from the body, & this is common to all;

Double
death.

Rom. 8. 1.

Wherein
the second
death con-
sisteth.

the children of GOD doe die this death, as well as the wicked; yet there is a difference: For death is no curse to the children of God, because Christs death hath taken away the Sting of death, that it can not hurt the children of God: No, it is as a doore to let our soules into the Kingdome of Heauen: But the second they neuer taste of: No childe of God needes to feare the second death; *For there is no condemnation to them that are in Christ Iesus.* Now, as the first death is onely the seperation of the soule from the body; so the second death is a totall, and finall seperation of both soule and bodie from God for euermore. And this second death doth stand principally in these three points.

I

First, that all the wicked and
vngodly

vngodly sinners that liue and die in their finnes, they shall be seuered from the glorious and blessed presence of GOD for euer: *which shalbe punished with euerlasting perdition from the presence of the Lord, and from the glorie of his power, 2. Thes. 1. 9.* O what a wofull death is this, to be plucked and torne from the blessed and comfortable presence of God: whereas our Saniour CHRIST saith, *Matth. 5. 8.* that our happines, and all the ioy of GODS children, shall stand in the beholding of God, and being in his presence for euermore. Then what miserie and what woe will this be vnto the wicked, to be cast out of the glorious presence of God for euer, seeing that he alone is the fountaine of Life and of happinesse?

2

Secondly ; the second death stands in this, that wicked men and women shall not onelie be seuered in body and soule from the blessed and glorious presence of God for euer : but they shall be *cast into the lake of fire*, and haue all their abode with the diuels , and all the damned spirits in hell, where shall be no ioy, nor comfort, nor ease, but weeping, and wailing, and gnashing of teeth. If a man should be cast into a deepe and darkesome dungeon , full of Toades and Serpents : what comfort I pray could he haue but to wish for death? This is the death that all the impenitent sinners must die . They must be cast out of the sweet and comfortable presence of the Lord CHRIST IESVS , and bee throwne into a Lake of Fire and Brimstone, there

there to be tormented for euer-
more.

Mat. 25. 41

3

Thirdly, the third thing wherein this second death doth consist, is, that all reprobates shall bee punished with everlasting perdition; they shall bee tormented in body and soule with vnspeakable torments: the wrath and vengeance of God shall seize vpon them, and feed on them, as fire doth on pitch, or brimstone; where they shall bee euer burning and boyliug, and yet neuer consumed; euer in paine and torment, and neuer haue ease. And to shew the wonderfull torment of hell, of this second death, our Sauour compareth it vnto a furnace of fire. Now what a woefull torment is it, to bee cast into a furnace of fire, and to lie many thousand yeares therein? this

Mat. 13. 24

is

Esay 66.24

is a torment that cannot be expressed. Againe, he saith, that *Their worme shall not die, and their fire shall not bee quenched.* Now how should a man doe if hee should haue a worme alwayes crawling in his belly, gnawing alwaies at his heart? This is the estate of all wicked men and women: They shall alwaies haue a worme, euen grieve and anguish of heart, euer gnawing at their hearts, and biting at their consciences: And this worme shall neuer die, nor kill them, but euer gnawing and wounding them. So then you see by this which hath been spoken, what this second death is, and also wherein it doth consist.

Now all the Question will be, Who shall be cast into this Lake of Fire? VWho are they that

that shall die this second death, which is such a miserable and wofull death? For there is no man nor woman that liueth, I thinke, but they suppose that they shall escape this death: they hope that they shall be saued and so escape this flaming fire: And therefore now you shall see who they be, that shall be cast into it. Looke, they are there marked out vnto vs, *Reu. 21.8. The fearefull and unbeleeuers, and abhominable, and murderers, and whooremongers, and sorcerers, and lyars, &c. shal haue their part in the lake that burneth with fire and brimstone, which is the second death*: So then the holy-Ghost telleth vs, that all impenitent sinners shall be damned, shall be cast into this lake of fire, which is the second death.

Who they
bee that
shall par-
take of the
second
death.

1 Cor. 6. 10

Then

Then what a strange thing is this? The Holy-Ghost tells vs who shall be damned, and cast into the Lake of Fire; all impenitent sinners; the Blasphemer, the Drunkard, &c. and yet no man (almost) will beleue this. Well, the Spirit of God cannot lie: He sayth, That all the wicked and vngodlie sinners shalbe cast into the lake of Fire which is the second death: now tell neuer so wicked a wretch of his finnes, of his swearing, &c. And what will they say? Tush, *GOD is mercifull, I hope I shall be saved*: Is not this, I pray, to giue the Holy-Ghost the lie? Tell the drunkard or the profaner of the Lords day, &c. they shall be damned; doe they beleue this? Oh, no, no; For if they did beleue it, how durst they be so bold to liue in sinne? Well,

Well, howsoever these vile wretches say, they hope to be saved as well as the best of them all; yet know, this is the truth of God; the holy-Ghost telleth us plainly, *That all unbelievers, and theeues, and murderers, &c. shall be cast into the Lake of Fire and Brimst one, which is the second death.*

But to you, whose hearts doe tremble for feare of these things, whose soules doe melt for feare of this second death: now if you would know how to escape this Lake of Fire, and how to auoyde this second death, which is th' eternall damnation and torment both of body and soule; you shall see how the Spirit of God doth not onelie shew you how to escape hell, but to come to heaven; not onely to auoide damnation

nation in this Lake of fire , but
to obtaine saluation and ioy in
the blessed and glorious pre-
sence of Almighty God for e-
uermore. Now see what the
Holy-Ghost doth teach thee in
the sixth Verse of this chapter,
*Blessed and holie is hee that hath
his part in the first Resurrection,
for on such the second death shall
haue no power : But they shall bee
the Priests of God and of Christ,
and shall raigne with him a thou-
sand yeares, that is, for euer-
more.*

So then , would you know
what manner of men and wo-
men shall escape the second
death, and eternall damna-
tion in this lake of hell fire ? why
the holy-Ghost saith, They, and
none but they , that haue their
partes in the first Resurrection.
So then it is manifest , in these
words

words, that there be two resurrections, and also a double death. The Children of God, they haue a double resurrection, and one death. But all wicked and vngodly sinners, they haue one resurrection, and a double death. So then let vs see what is meant by this first resurrection; namely, our rising out of the graue of sinne, to newnesse of life. This is the first resurrection, *You that were dead in trespasses and sinnes, hath hee quickned. And we are buried with Christ in Baptisme, that like as he rose againe to the glory of the Father: euen so wee should walke in newnesse of life.*

Epheſ. 2. 1.

Rom. 6. 4.

So then, would you know, whether you shall escape eternall fire in hell, euen this second death? then looke vnto your owne soules. Are you dead to

N

all

Rom. 8. 1.

all your old sins, and new sins? Are you quickned in the inner man? Do you hate sinne as well when it is committed by your selfe, as by others? Doe you labour to mortifie and to keepe vnder the workes of the flesh, and walke in all holy duties and obedience both vnto God and men? *For there is no condemnation to them that are in Christ, which walke not after the flesh, but after the Spirit.*

Blessed and holy are they that haue part in the first resurrection; where he shews, that none shall be blessed, none shall haue part in the first resurrection, and be freed from the second death, but such as be sanctified to liue a godly life, that are partakers of the first resurrection. And therefore, if you desire to be blessed, & to escape the second death

death, which is the eu erlasting damnation both of bodie and soule, then labour heere to liue a godly life. For these two, Iustification and Sanctification, cannot be seuered.

And this is a very great comfort to all the true members of Christ, that do repent and leaue their sinnes, and liue a godlie life; though they be in miserie, in pouertie, in want; and in the end, die the first death of the bodie; yet they shall bee freed from the second death, that is, from eternall death: the gates of hell shal not preuaile against them. And therefore, as you loue your soules, as you desire to be blessed, and to escape eternall damnation, which is the second death: Labour (I say) to haue a part in the first Resurrection, to die vnto sinne, and

Vse.

to liue in newneſſe of life.

But as for wicked and vngodly ſinners that liue in ſinne, delight in ſin, that haue no part in the firſt reſurrection : their caſe is wofull, they be ſubect to the ſecōd, that is, eternall death and damnation : *for if ye liue after the fleſh, ye ſhall die.*

Rom 6.8.

And therefore deceiue not your ſelues, as many do, which thinke, if they come to Church, heare the word, receiue the Sacraments, all is well, they hope God will be mercifull to them; they hope they ſhall not be damned. Well, marke what I ſay; thou maiſt come to church duly, thou maiſt heare the word of God as long as thou liueſt, thou maiſt receiue the Sacrament as often as thou wilt; but if thou haue not thy part in the firſt reſurrection, that is, vnleſſe thou

thou liue a godly life, vnlesse
thou mortifie thy filthy sinnes,
and vngodly desires, vnlesse
thou become a new creature;
surely, surely, thy estate is lamē-
table, and thy part is in the lake
of fire and brimstone, which is
the second death. And therfore
let no man deceiue himselfe,
and sooth himselfe, because he
heares the Word, professes the
Gospel, receiues the Sacramēt,
that therfore he is well enough.
No, no: though thou heare ne-
uer so much, if thou liue in sin,
in swearing, drunkenness, &c.
thy estate is as wofull as before,
because thou art not freed from
the second death.

And marke this difference,
The children of God haue two
resurrections, and one death:
they rise from sinne in this life,
to newnesse and holinesse of
life:

life : and they rise at the last day to eternall life in Heauen ; and therefore truely blessed . But alas , gracelesse and godlesse sinners , that haue two deaths , and but one resurrection ; they die in sinne here , they are dead in sin , and delight in sinne heere : and so they die the first death of the body , and eternall death , the second death of body and soule in hell . And as they neuer had part in the first resurrection : so the second resurrection is onely to iudgement , to death , and to damnation .

And therefore , if you would liue when you bee dead , you must die to sin whiles you be aliue . Only the penitent sinners shal liue for euer in eternal life ; onely those which die to sinne , shall escape the second death : But the impenitent sinner , that
liues

liues and delights in sinne here,
he shall die for his finnes eternally;
nay, hee shall neuer taste of the life to come. But as hee would not labour to haue his part in the first resurrection; so he shall be sure to haue his portion in the second death: which is so fearefull a thing, that it might make euen flintie hearts to breake in peeces, to lie in fire burning for euer, without anie ease, or end. O let vs looke vnto it, and liue a godly life, and labour to haue part in the first resurrection; and then shall the second death doe vs no harme;
but wee shall liue for euer in heauen with
God.

15 *And whosoever was not found written in the Book of life, was cast into the lake of fire.*

THE former verse did shew to vs, the execution of the last Iudgement vpon all wicked and vngodly sinners; and of that we spoke the last time. Now in this Verse wee may obserue the different estate of the children of God, and of the wicked; for as there bee but two sortes of men, *Good and Bad, Elect and Reprobate, Penitent and Impenitent*, the children of GOD, and the limbes of Sathan; So there bee but two places, *Heauen and Hell, Joy and Paine*, the *Right hand* and the *left*; and the reward shall be according, either *Blessed or Cursed*; for so Saint Iohn saith heere, *The Elect shall haue eternal*

eternall life: But they that be Re-
probates shall be cast into the lake
of fire.

First, concerning the Elect,
and those that be chosen in Je-
sus Christ, and whose names
be written in Heauen. As their
liues do differ from the wicked
and vngodly; so their estate af-
ter this life is farre different: for
they shall be blessed for euer.
And if you do aske, what is this
Blessednesse that all the Elect
shall haue? I answered with *Paul*,
*The eye of man neuer saw it, nor is
neuer entred into the heart of man
to conceiue the hundreth part of
this happines: yet we may out of
the word of God, gather some
taste of it, as it is described vn-
to vs in the word of God.*

1. Cor. 29.

And first & formost, this bles-
sed state of the godly at the last
day, stands in this; That God
shall

I. Cor. 15.
28.

shall be all in all vnto vs : what good thing soeuer the heart of man can wish, that will God be vnto vs. If thou desire wealth, why God will be it vnto thee. If honour, or pleasure, why Almighty God will be all in all vnto vs : nay, euery childe of God shall haue a kingdome, *come yet blessed, &c.*

Matth. 25.

Reue. 21.

Secondly, in the Kingdome of Heauen, there shall bee no wants : for wee shall bee freed from all sinne, and all wants in body and soule shall be supplied. And though now wee see God but in part, yet then wee shall behold him face to face, to our eternall comfort; we shal euermore liue in his blessed presence, and reigne with him for euer.

I. Cor. 15.
28.

Iohn 17.3.

Reuel. 21.

Psa. 17.15.

Reu. 22.3.

Thirdly, all the Ele& shall be like vnto Christ Iesus : so
saith

saith Paul, *Hee shall change our vile bodies, & make them like his glorious body.* Christ was most holy, pure, incorruptible, and glorious : even so shall wee be ; we shall be for euer freed from both sinne, Sathan, death, and hell.

Phil.3.2.1.

Fourthly, in heauen we shall reape endlesse ioy and happinesse, and shall delight in praying of God for euer : so as wee shall keepe a perpetuall Sabbath, and rest in the seruice and worship of God for euer . And this shall be done to all which feare GOD , and whose names bee vvritten in the Booke of Life.

Psal.16.11

O then, cursed be these men and women, which thinke, and say, It is in vaine to serue the LORD. O no : then men shall know, it is not in vaine to serue the

Vse.

Matt.3.14.

the Lord : Nay, God will put a difference betweene them that serue him, and serue him not. And this should encourage all men to labour to abound in all holy duties ; seeing God will reward euen the least worke of faith. If thou giue but a cup of cold water in the name of Christ, verily thou shalt not loose thy reward. Though our workes cannot merite, yet hee will in mercy, for Christs sake, thus Crowne the good workes of his children.

And seeing a few shall be saued, ô let vs labour to be of the little Flocke ; let vs, aboue all things, seeke this Kingdome of God : If thou winne this, thou art happy and blessed, though thou loose all the world besides. And if thou loose it, thou art miserable & wretched, though thou

thou winne the whole world :
O then what mad men are we, if
we doe neuer seeke for this , or
dreame of heauen till wee haue
one foot in hell : let vs not then
thinke to gaine a kingdome so
easily; we cannot go to heauen
on beds of dowlne, but we must
strive to enter therein. And as
life is sweet, ioy, riches, honor,
and pleasures are sweete : so to
haue them for ever , without
feare of loosing, this is a blessed
thing: for so it is with them that
bee in possession of this King-
dome, they shall be out of feare
to loose it, but shall raigne with
Christ for euermore.

Thus (in some sort) you may
conceiue the blessed, and most
happy estate of all the elect and
faithfull children of Almighty
God, which ought to moue vs
to repent and turne to God.

But

Matth. 25.

But, what shall become of the rest, the vngodly sinners, of them whose names be not written in the Booke of Life? Alas poore wretches, poore soules! it grieues me to think of them, it would make a mans heart to melt, to thinke on their most wofull miserie: And I quake to speake, or to thinke what shall become of their soules for euer. The Holy-Ghost saith heere, *They shall be cast into the lake of fire.* What shall become then of the swearer, drunkard? &c. They shall be cast into the lake of fire: for so saith Christ, *Go ye cursed, &c.* This is their end, and this is their portion for euermore. Ah poore wretch, Ah vile creature, ah miserable sinner: it had beene good for them, if they had neuer beene borne, or beene made rather
Toads,

Toads, or Serpents, then Men. For besides that, that they shall be cast out of the glorious and comfortable presence of God, and his holy Angels, they shall be cast into this lake of fire for ever.

Concerning which Lake of fire, into which all impenitent and hard-hearted sinners shall be cast for ever; I will set downe three speciall points.

First, the perpetuitie of it.

Secondly, the extremitie of it.

And thirdly, that it is remedlesse.

All which considered; mee thinks it should make the flinty hearts of sinners to melt, and to breake in peeces, for feare they doe come into this place of torment, into this lake of fire.

And seeing the spirit of God doth

doth repeate it againe and againe, that all reprobate sinners shall be cast into the lake of fire; it is to shew, that men doe little consider of that, they doe not tremble at it. And therefore he beates vpon it, to teach vs, it is a speciall poynt to be thought on, to mollifie our hard hearts.

And first, concerning this lake of fire: In that it is named heere *A lake of fire*, this noteth to vs, the extremitie of the torment, that it is a place of endlesse woe, vnspeakeable paine. The Scripture giues it sundrie names, to set forth the vnspeakeable torment thereof. *All wicked & impenitent sinners shall be cast into the lake of fire.* For of all torments, none is so extreme as fire. And Christ saith, *There shall be weeping, mayling, &c.* And it shall

Reu. 21.8.

Luk. 13.28

shalbe most hot, and yet most colde; strangenesse of this fire, &c. Againe, *Their worme shall neuer die, Marke chap. 9. 44.* That worme which shall gnaw their consciences, euen the torment of their consciences. O what a wofull thing is this, for a man or woman, to haue a worme continually to gnaw their bowels within, neuer to let them alone, or to giue them any rest? Such shall the misery be of the wicked. Againe, *Tophet is prepared for the King, hee cannot escape, and it is deepe and large, and the burning therof is fire & much wood, and the breath of the Lord as a riuer of brimstone shall kindle it, Esay 30. 33.* So as the wrath of the Lord shall be as bellows to blow it, and as a riuer of brimstone to maintaine it.

By this you may alittle con-

O ceiuē

ceiue the extremitie of this wofull Lake of hel fire. But if I had the tongue of men or Angels, I could neuer expresse it to the full. For as the ioyes of heauen be vnspeakeable, so the torments of hell can not be expressed, at what time the totall wrath of God shall seize vpon the reprobates, both body and soule, and shall feed vpon them for euermore. Now, to the end you may the better conceiue the extremitie of it, you must know, that the torments of hel, they be vniuersal euen in all the parts of the bodie, and faculties of the soule at once; the mind, the wil, the conscience, the affection, the head, the heart, &c. all at once shall be tormented. The paines in this life, they are (for the most part) particular in some part of the body: but in this

this fire, the sinner shall be tormented in all parts at once: and yet we may see, that some pains there be, as is the stone, &c. which men would not willingly haue for a whole world. Alas, what a woefull thing will this be, to be thus tormented, euen in all and euerie member so extreame? Let one example serue in this point. The rich Glutton cries out, *Oh I am tormented in this flame!* Luk. 16. The torment and heate was so great, that hee would haue giuen euen a whole world, if he had beene Lord of it, for so much water as would haue stucke to ones finger, to haue cooled his flaming tong: Tongue, tongue; Soule, soule: Thus you see, that this fire is most extreame and woefull, and yet men wil not belecue it, they feare it not.

But let vs thinke vppon the most wofull and extreme paine of this Lake of fire, and let vs make that vse which CHRIST teacheth vs: *If thy right hand or foote*, that is, anie thing neuer so sweete, neuer so profitable, neuer so deere or neere vnto vs; *Let vs cut them off and cast them from vs*; that is, let vs forgoe, and forsake them all: For it is better to goe poore to heauen, then rich to hell: It is better to goe naked to Heanen, then in costly apparell to Hell. O let all carnall men, all vngodly sinners, that liue in pleasures, sports or pastimes; yea let them know they shall pay full deereley for these things, euen the losse of their soules in hell for euermore.

Secondly, as the paines of Hell be easelesse and most extreme,

treame, so they be endlesse and perpetuall, no end of them for evermore. So *Abraham* tels the rich Glutton; *You that bee there cannot come hither, Luke 16.* and so sayth *S. Iohn, Revel. 21.* *It is a lake of fire & brimstone that burneth for ever.* So, *Go ye cursed into everlasting fire, Mat. 25. 41.* It can never be quenched, when as damned sinners shal lie therein many thousand yeares, yea, as many as there be Starres in Heauen, and yet neuer to haue an end. If a man should but once euerie thousand yeares, take one spoonfull of water out of the Sea; how many thousand thousand yeares would be expired before he should haue emptied the same?

O consider this, you that forget *G O D*; Consider this, you which contemne the Word of

O 3 God,

GOD, profane the Lords Sabbath, that make no conscience at all of drunkenness, &c. what a treasure of plagues the Lord hath reserved for the damned? Oh, let vs thinke often of this, that these torments bee both endlesse and caselesse? On what madde men and women, what fooles be wee, if wee will now enioy the pleasures of sinne for a season, and then to lie in torments for euer? What shall it benefite or profite vs to enioy a litle worldly pelfe, mony, lands or liuings heere, to liue in all pleasures & delights, some sixtie or eightie yeares, and then to be tormented in hell fire for euermore. And yet doe we see that such is the extreame follie, and madnes of many men, that they will haue their penyworths heere, though they pay neuer so

so deare for it in the life which is to come.

Thirdly, these torments, as they be endlesse and easelesse, so they be remedlesse. This we may beholde in the Glutton in hell, who would haue giuen a world, if hee had beene owner of it, and yet for all that could he not haue it; it was then denied him. For there is no ease nor remedy: in hell no redemption after death; no siluer nor golde, no witte, nor policie, no appealing to another Iudge; but hee must lie by it for euermore euen in this close prison, till he haue paid the debt and vttermost farthing. For, if all the Saints and Angells in the Kingdome of heauen should fall at the feete of Christ, to begge but for one soule, it could do him no good, CHRIST would deny them al,

O 4 they

they must haue the repulse.

O consider this : this is it that ought to make all men to quake, and all hearts to tremble, that in hell is no ease, nor hope of redemption. This is that which makes the deuils and damned spirits to feare and to tremble, and yet it cannot moue flintie, and stonie-hearted sinners once to be afraid. O I beseech you let vs thinke of these things now in these daies of mercie : now is remedie to bee had, now wee may auoide this woefull miserie, now wee may escape this fearefull torment. If wee will now repent, if we will now leaue our sinnes and begge pardon of almighty God for them, we may escape : but after death there is no time of mercie, but iudgement and torment,
but

out fire, and brimstone, and the
wrath of God for euermore.
And therefore now let vs re-
pent, let vs bewaile our sinnes,
and liue as the seruants of God,
and not as the slaues of sinne
and Sathan, any longer; and
then the gates of hell shall not
preuaile against vs.

Our Sauour Christ tels vs, Mat. 16. 26
that the soule of a poore begger
is more worth then many thou-
sand worlds: And therefore the
losse of a soule is greater then
the losse of the whole world.

If a man should loose House,
Land, Wife, Childe, and all
hee hath, yet it is nothing in
comparison of his soule: that is
a losse of all losses, to bee seue-
red from God, and from Christ,
and to bee in hell torments for
euer. O then let vs know what
our soules bee worth; let vs
learne

learne to prize them about the whole world. But alas, men can not so esteeme of them. Oh no: men will for one penny, or an houres pleasure, hazard losse of soule and bodie for euermore. Ah poore soule, thou didst neuer yet know what thy soule is worth. Christ Iesus sayth, it is more worth then all the world. Oh let vs so esteeme of it, and value it, and account all riches, pleasures, or profites, as dung, so that our soules, our poore soules may be saued in the day of our Lord.

—The end of the fourth Sermon.


A
FOLD FOR
Christs Sheepe:


Delivered in two Sermons
vpon the first Chapter of
the CANTICLES,
vers. 6.7.

BY
SAMUEL SMITH Minister of the
Word of GOD, at
Prittlewell in Essex.

ESAY 55. 3.
Hearken, and your soule shall live.

LONDON,
Printed by NICHOLAS OKES.
1 6 1 7.


TO THE
RIGHT WOR-
SHIPFUL AND VER-
uous Gentlewoman, Mistresse
MARY BUTLER of Tooby, SA-
MUEL SMITH wisheth al Grace,
Prosperitie, and true comfort in this
life, and eternall happi-
nesse in the life to
come.

 *He Booke of
the holy Scri-
pture (Right
Worshipfull) is as the
Princely Prophet Da-
uid*

Psal. 119. 125

John 6.

Phil. 3. 8.

uid calleth it, A Lant.
 horne to our feet, and
 a Light to our Paths.
*The Elect of God are
 therein enlightened, and
 taught of God, through
 the inward operation of
 Gods Spirit : the know-
 ledge thereof hath beene
 deare and pretious unto
 the Godly. Paul, that
 sanctified Vessell of the
 Lord, did esteeme all
 things else but Dung in
 comparison of it. Moses*

regar

regarded not the pleasures he might haue enjoyed in king Pharaohs Court, in comparison of this : And Dauid preferred the Office of a Dore-keeper in Gods house, before the chiefest Pallaces heere below. This was that that Salomon the wisest did choyse at especially, hauing his choice of many things offered him from God : and no maruell
 P though

Heb. 11. 24

Psal. 84. 12

1. Reg. 3. 5.
9.

Iohn 17.3.

though the children of
God do prefer the choice
of it before all other
inward things whatso-
ever, because our Savi-
our will teach us, that
the knowledge thereof
will bring a man to Life
Eternall: It will safe-
ly conduct a man to God
his kingdome, and make
him decline from the by-
waies of sinne and error,
which leade to destructi-
on. Heere is Milke for
Babes,

Babes, and strong meate
for men of riper yeares :
so that none that are in-
vited to this Feast, but
may finde some refresh-
ing. Yet notwithstanding,
that this is the ex-
cellencie of the holie
Scriptures, and that this
hath beene the choice of
God his seruants in all
ages, to prefer the know-
ledge of it before all
things, and to conforme
theyr liues thereunto :

P 2 The

Gen. 3. 15

Jeremy 7.

The Papists, the malicious ennemies of Gods truth, will notwithstanding shew themselves to be of the Serpenticall broode, ever treading on the heele of God his church, even with their
Templum Domini:
Templum Domini:
the Church, the Church, as if the church-Keys hung euer at their girdle. These their paynted shewes of piety and holinesse,

linesse, hath caused many to stagger in the way of godlinesse, who haue not taken deepe roote in christian profession. Let such, with a single eye, reade ouer these two sermons, where they shall finde a Fold pitcht for all Christ his Sheepe: The true church made knowne from the flockes of his Companions: which, howsoeuer they comewith, Iesus, Iesus,

in their mouthes, yet doe deny the power of godlinesse, seeking vtterly to extinguish the light of Gods truth, that it may not shine vnto men. Indeed, a palpable darknesse hath yet ouerspread all the Dominions of that Romish Pharaoh, more palpable then the darknesse of Ægypt, but the Truth shall preuaile, maugre the spite and malice of Antichrist,

christ, and all that blou-
die Crew : And the
Bright Beames of the
gospell shall dispell those
foggie mists of Poperie,
and Ignorance : when
the pride of the Whoore
of Rome is once at the
height, and the measure
of her iniquitie is once
full, according to that
of Saind Iohn in the
Reuelation : Shee is
fallen, shee is fallen,
euen Babylon that

P 4 great

* By suppressing of
Poperie.

great Citie, &c. God put it into the hearts of all christian princes, to rise vp against her, * that their warre with them may assure them of a peace with themselves, and with their Lord God. For, how dangerous they be vnto a christian common-wealth, euen theyr bellish Attempts do shew. Neither is it an error in practise, as many would beare

bears men in hand, but
 it is an error in doctrine,
 teaching, yea and main-
 taining it, that they may
 safely kill, and take a-
 way the life of a christi-
 an Prince, that will not
 yeelde and subiect him-
 selfe vnto the Pope of
 Rome. * And no mor-
 uell then, though they
 can not endure the ma-
 nifestation of God his
 Word, which is a Lant-
 horne vnto our feete,
 and

* Therefore
 traitors to
 Christian
 Princes in
 action or
 affection,
 and so
 much the
 more dan-
 gerous to
 be suffered.

and a Light vnto our
Paths, directing vs to
heauen: For this Light,
if the Pope did not
smother it, even little
children in the Streetes
would long ere this haue
cryed: Fie vpon them,
fie vpon them. It is
my care, both in publike
and priuate (out of my
small reading) to disco-
uer, as much as in me li-
eth, the mysterie of Ini-
quitie, and to lend one
blast

*blast to the sounding of
that Horne, that shall
at last shake downe the
walles of this Iericho.
It is the old and ancient
Dedrine of Faith and
Repentance that I heere
intreate of : As for the
plainenesse of the man-
ner of deliuey of it, I do
trust you will acknow-
ledge that the power of
the spirit is best seene in
weakenesse : and that
plainelinesse do best an-
swere*

The word.

swere a straight and euen Leuell : the euidence of the spirit is best seene in plainenesse.

I haue presumed to prefixe your Worshippes Name vnto this small Worke : It shall (by Gods good blessing) increase your loue vnto the truth and gospell of Iesus Christ : A zealous professour whereof you haue shewed your selfe to be these many yeares :
and

and worke in you a further detestation of Poperie. As you haue begun well, so proceed, and let your workes be more at last then at first: Be still for God in all his wayes, and God will be still for you in all your waies: aduance him still, and hee will aduaunce you. Thus I adde this poore Mite to the treasure of the Church, ascribing the Patronage to

*to your selfe, the vse to
the world, and the suc-
cesse of it to God. I pray
God to keepe you in his
holy feare, and fauour,
vnto the end: and so re-
maine*

Your worships in
the surest bond.

SAMVEL SMITH.

A

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ctrines contained in these
two Sermons.**

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A Fold for Christs S H E E P.

THE FIRST SERMON.

CANT. I. 6. 7.

6 *Shew thou me, O thou whom my
soul: loveth, where thou feedest,
and where thou liest at noone:
For why should I bee as shee
that turneth aside to the Flocks
of thy companions?*

7 *If thou know not, O thou the
fairest among women, get thee
forth by the steps of the Flocke,
and feede thy Kiddles by the
Tents of the Shepheards.*

BEFORE I enter into
the Text it selfe, which
I have now read unto
Q you,

you, it shal not be amisse for my better proceeding, and your vnderstanding, to speake something concerning the order of placing this Booke, the Title of it, and the subiect matter therein contained.

I. Reg 6.

Touching the order of placing this Booke, wherein king *Salomon* labours to build vp the Spirituall Temple of the Soule: It is the same hee obserued in building the materiall temple, where he framed three Courts; the vtmost for the Common People, the second for the Priests and Levites, and last of all, that *Sanctum Sanctorum*, the Holiest of Holies, onelie for the High Priest to enter in at, and that but once a yeare: euen so in this Spirituall Temple of mans Soule hee hath likewise framed three Courts: First, an vtmost

vtmost Court , which is his Booke of *Prouerbes*, where all sorts and degrees of men whatsoever, are taught & instructed a ciuill course of maners: Next to that, he hath a second Court, which is his *Ecclesiastes*, leading men on further in the wayes of godlinesse and Christian piety: And last of all, hee hath a *Sanctum Sanctorum*, which is his *Canticles*, wherein not euerie one, but onely those which delight in heauenlie and Diuine Mysteries may behold the pure, free, perfect, eternall, and constant loue of Christ Iesus towards his Church, and euerie faithfull Soule; as also the loue of his Church towards him, and what great and princely benefits she reapeth by him.

Secondly, for the Title and subiect matter of this most excellent

Psalme 45

Math. I. II

cellent Booke, as there is *Sabbatum Sabbati*, so this is a *Song of Songs*: because of all that *Salomon* did endite, this is most Diuine and most excellent. In the which hee doth most liuely and affectionately, by Allegoricall, and Parabolicall Speeches, cipher out and describe vnto vs the most holie and perfect loue of Christ Iesus, towards the Church his blessed Spouse. For CHRIST and his Church are heere brought in, in this worthie Booke, as two Paramours, who are in loue the one with the other; as a time of wooing euer goeth before the solemnization of Matrimonie, and which in due conuenient time haue a purpose to marrie, as *Ioseph* and *Mary* were first espoused before they came together: So the same order is obserued

serued in this Spirituall Vnion
betwixt Christ and his Church:
Iohn 3. 29. They must first bee
contracted, then after married.
The Contract is, when a man is
regenerate and borne anew, *Re-
uel. 21. 9.* translated out of Na-
ture into Grace, depending on-
ly vpon Christ for saluation:
and finished and made vp in
the day of Iudgement, when
all the Elect shall fully enioy
Christ. For so witnesseth the
Holy ghost, where it is said, *Let
all be glad and reioyce, and giue
glory to him, for the Marriage of
the Lambe is come, and his wife
hath made herselfe ready, Reu. 19.*
7. So then this booke containes
in it the wonderfull loue, and
mutual affection betwixt Christ
Iesus and his Spouse: the true
Church of God, and euerie
true beleeuers. Thus much may

serue rouching the book it self,
we will now come to the words
of the Text.

*Shew thou me, O thou whom
my soule loueth, &c.*

IN the beginning of this chapter, the Church beginneth to speake to Christ, and being rauished in heart with his Loue, desires most earnestly to be embraced of him, that shee might be ioyned vnto him, and haue fellowship with him, preferring Christ Iesus with the blessings and benefites she reapeth by him, before all other things in the world.

In the third Verse shee confesseth her vntowardnesse, and her want of power to embrace Christ, and therefore she desireth him to draw her heart by
his

his Word and Spirit: whereby shee sheweth her earnest desire to receiue Iesus Christ.

Verse 4. She remoues an objection that might be made: for it might be said, Alas, thou art black and deformed, how canst thou then hope that hee will take any pleasure in thy beauty, seeing that hee is the most pure, blessed, and glorious Son of God? To this she confesseth, that though by Nature shee be blacke, ful of blemishes and naturall corruptions, by reason of her originall sinne, and naturall corruptions, as also her actuall transgressions; yet notwithstanding, being washed in Christs Bloud, cloathed in his Righteousnesse, and being decked and beautified vvith the Graces of his Spirit, Knowledge, Faith, Repentance, Zeale, Patience,

Q 4 loue,

Loue, Obedience, &c. shee is faire and comely.

Now in the sixt Verse, shee puts vp an earnest request vnto Christ, that he would in mercie shew her where hee feedeth his Flocke, and where he provides comfort for them in the time of trouble. For Christ being the great Shepheard, his Church on earth seekes onely after him, to be fedde, resting assured, that there is but one true shepheard, who feedeth all his Sheep with wholesome pasture.

In these two Verses we haue two things to be considered of
vs,

The Text
diuided

- Viz.* { 1 The Request and Petition the which the Church doth make vnto Christ. Verse 6.
2 The most kinde and louing answer of Christ Iesus vnto his Church, directing her, and comforting her according to her Petition, Verse 7.

In

In the first of these wee are to consider two things. First, the Request; and secondly, the reason of the Request.

In the Request, note, First, the person to whom she resorts; *Oh thou whom &c.*

Secondly, the Request it self, which is twofold.

First, that Christ Iesus would shew her where he feeds his Flocke with his holy Word & Sacraments; to this end, that hee would feede her, as he fed the Flockes of former times.

Secondly, where hee provides shelter and shadow, in the heate of persecution; as the manner of those Shepherds was in those hot countries, to drive their sheepe to shade in the heate of the day.

And lastly, the Reason: *For why should I bee as shee that turneth aside after the Flockes of thy companions?* So that if CHRIST doe it not, it will not bee for His honour, nor yet for her good.

First

The per-
son vnto
whom the
Church
seekes for
direction.

First, for the Person to whom
shee seeketh for direction and
comfort, it is CHRIST IESVS
the Sauour and Redeemer of
his church and people; whom
shee describeth thus, *Oh thou
whom my soule loveth, &c. q. d.*
O Lord IESVS CHRIST my
Sauour and Redeemer, whom
I loue with all mine heart; yea
whom I loue most earnestly, a-
boue all the world: So, as if the
question were asked what I loue
best in all the world, I speake it
from my heart; It is thou Lord
alone.

Doctr. 1.
Christ Ie-
sus must
be loued
with the
strongest
affection
of loue.

Hence wee learne with what
affection every childe of God,
and true beleeuer, must loue Ie-
sus CHRIST; namely, with
the greatest and strongest affe-
ction of loue they can. So as if it
were asked, what, or whom dost
thou loue most, thou canst true-
ly

ly say with the Church here, the Lord Iesus CHRIST, *O thou whom my soule loueth!* So did S. Peter, whose loue was so great that he died for CHRIST: So that hee might verie well say to Christ when hee asked him this question, Whether he did loue him, or no? *Yea Lord, thou knowest that I loue thee.* The like is to be seene in Marie, whose loue was so great to Christ, that in testimonie thereof shee washed his feet with her teares, and wiped them with the haire of her head: So that CHRIST giues this testimonie of her to her euerlasting praise, *That shee loued much.* So doth the Church and Spouse of CHRIST testify her loue to Christ, in diuers places of this most worthy book calling CHRIST IESVS her Beloued, *My beloued spake and said,*

Iohn 21.15

Luke 7.47

Canta. 10

said, &c. And againe, Stay mee with Flaggons, and comfort mee with Apples, for I am sicke of loue, Cant. 2. 5. Yea it is a Precept giuen by the Lord God himselfe, that hee must haue the chiefeft loue, and the first roome in our hearts: Thou shalt loue the Lord thy God with all thy heart, with all thy soule, & with all thy strength, Deut. 6. 5. The Lord will not be satisfied with the loue of our eyes, to behold his workes; the loue of the eare, to listen to his word; the loue of the tongue, to talke of him; the loue of the feet, to go to his Sanctuary; but the Lord doth require all these loues together in one: So as a man may truely say with David the prophet, Psal. 83. 25. Whom haue I in heauen but thee? And desire nothing in earth in comparison of thee. The Lord cannot abide

bide that a man should haue a heart, and a heart; one for God, another for the Diuell. We can not serue God and Mammon: wee must not part our loue to the world, the Flesh, or the Diuell, but Christ must haue all. Now the reasons are diuerse, to shew with what an ardent affection wee must loue CHRIST IESVS.

Mar. 6. 24

First, because he is our Husband, and wee are his Spouse, for so saith the Prophet *Esay*: *Hee that made thee is thy Husband, whose name is the Lord of Hosts.* And agayne, *Let vs reioyce and giue glorie to him, for the Marriage of the Lambe is come, and his wife hath made her selfe ready.* Now our Spirituall seruice and worship of God is (as it were) a cerraine Marriage of our soules vnto God. When

Reason 1.

Esay 54. 5.

Reu. 19. 7

we

wee take vpon vs the profession of Christ Iesus, as in Baptisme; then wee betroth our selues to Christ, as to an husband, entring into couenant with CHRIST, To keepe vs onely to him vnto our liues end. So then by this meanes, the Lord is become our husband, & we his Spouse. Now then, as an honest man can not endure that another man should haue a portion in his wife; so will not Christ endure that any other should haue with him a portiō in his church, *For he is a iealous God, Exodus 20. verse 5.* So then the force of the reason standeth thus. Gods people which are married vnto CHRIST, must loue CHRIST alone, because we are linked & married to him alone, as a wife to her husband, vnto whom alone she is bound. Therefore if
we

we forsake the Lord, and breake the promise wee made to him in Baptisme, and betroth our selues vnto others; then will he surely cast vs off, giue vs a Bill of Diuorcement, as shamelesse strumpets, and punish vs for our vnfaithfulnesse.

Secondly, hee loued vs first and best, according to that of *John; wee loue him, because hee loued vs first*: Yea, he loued vs first, when we were his enemies, and had made a voluntary separation betweene him and our soules, committing Spirituall fornication with sinne and Satan: yea, as the Apostle *Paul* witnesseth, *Yee that were dead in trespasses and sinnes hath hee quickened*. And lest wee should any whit doubt of his loue, hee hath manifested it, in that *Hee hath washed vs from our sinnes*

Reason 2.

Iohn 4.19

Eph. 2. 4. 5.

Reuel. 1. 6.

in

in his Bloud : Oh then , greater
Loue then this , can no man
shew . And therefore , seeing
Christ hath loued thy Soule so
dearely , as to suffer a cursed
death , yea to shed his owne
heart Bloud , to saue thy soule:
Oh how oughtest thou to loue
Christ agayne ? If a man were
taken by the Turkes , and put to
extreme slavery and bondage,
where hee should remayne for
euer , vnlesse a great summe of
money were payd for his ran-
some, the which hee were ne-
uer able to pay : how miserable
were the estate of this man ? But
if one should come, that out of
his meere loue vnto him, pittie-
ing his miserie, that should pay
his rancome , and set him free:
who can expresse how much
this poore wretch were bound
vnto him ? VVee are all taken
priso-

prisoners, and that not by the
Turkes, which onely can but
hold vs in temporall bondage;
but by Sathan the Prince of
darkenesse, where wee should
haue indured, not a temporall,
but a spirituall and eternall bon-
dage and flauery, and that in hell
for euermore. And nothing but
onely the bloud of the Sonne
of God could bee our ransome:
O, how should this worke vpon
the affection of euery Christian
man and woman, and euen bind
vs to loue Christ againe. Now
what might moue Christ, but
onely his loue, to giue himselfe
to death for vs? Surely, nothing
that was in vs. *But God who is*
rich in mercie; through his great
loue wherewith he loued vs, euen
when we were dead by sinnes, hath
quickned vs together by Christ,
by whose grace yee are saued. And

Ephe. 2. 4. 5

R

againc,

1. Ioh 3. 16

Ephes. 1. 7.

Reason 3.

Cant. 5. 10

again. Hereby haue we perceiued loue, that hee layd downe his life for vs. By whom (saith the Apostle) we haue redemption through his blood, and therefore the loue that Christ Iesus hath first shewed vnto vs, must constraîne vs to loue Christ againe.

And lastly, because CHRIST IESVS is most excellent in himselfe, and therefore most worthie of our loue: For so saith the Church of Christ, *My beloued is white and ruddy, the chiefe of ten thousand.* In the world we see it commō, that some are beloued, because they are faire and beautifull; some, because they are rich and wealthy; some, because they are wise and prudent; and some, because they are honourably descended. Now Christ Iesus hath all of these. For what soeuer may affect a mans heart, and

A Fold for Christs Sheep.

243

and any way procure loue, the same is Christ Iesus fully and absolute without any shadow of mutabilitie, or change: For wisdom, he is the fountaine: for truth, hee is the authour of truth: for mercie, he is the store-house of all mercie: for riches, hee is the Lord of heauen and earth, euen the store-house of durable riches: and for beautie, hee is the most holy and blessed sonne of God, full of grace and truth.

Oh how may this serue to re- *Use 1.*
 proue all carnall and prophane
 Gospellers, worldly men, Epi-
 cures, couctous Cormorants
 who loue any thing more then
 Christ Iesus and his glorious
 Gospel, like the *Gadarens*, who
 preferred their hogges before
 Christ: yea one mēse of por-
 tage with *Esau*: that can be con-

tent to sell Christ for lesse then thirtie pence: that loue their filthy pleasures, eating, drinking, pride, vncleannenesse, &c. more then CHRIST and their owne soules, like the *Bethlemites*, let Christ lie in the stable amongst beasts, for they can not afford him one corner in their hearts.

Againe, it is the sin of thousands, that professe Christ to be their Husband and Savior, that yet breake their couenant, and serue the world and the flesh: that pretend they loue the Lord Iesus Christ, and yet betroth themselves to the world, the flesh, and the diuell, and serue them. Now how could any man be content with this, That his wife should say she loues him, and yet sets her heart vpon another man? So, how can wee thinke that God will take it at

our

our hands, if we will make shew that we loue Christ, and yet are euer dallying with the world, Christs enemy? Oh he is a iealous God, and will neuer indure it at our hands.

And lastly, by the rule of this Doctrin of the Papists heere no lesse to be reprov'd; who so much rob God of his honour, calling vpon Saints, and praying vnto them; nay, preferring the virgin *Marie* before Christ himselfe; giuing honour and adoration to Saints and Angels, making them Mediatours and Sauours: they shall finde one day, that God will not put vp this robbery at their hands; but will shew his iealous and terrible anger against them, as most sacrilegious persons, and robbers.

It must stirre vp every Chri- *Vse 2.*

Phil. 3. 7. 8.

stian man to labour to finde his
 heart rauished with the loue of
 Christ Iesus ; so as he can say,
 out of the affection of his heart,
O thou whom my soule loueth ! so
 as if the question were deman-
 ded, what I loue best? I can tru-
 ly say, *I loue Christ Iesus more then*
the whole world : yea, I account all
things but losse and dung to win
Christ. And where men find this
 true affection & loue of Christ
 in them, it is a certaine signe of
 their saluation ; that God hath
 cast his loue vpon them, that so
 the loue of God drawes loue to
 him againe. As the light of the
 Sunne lights on the cie, and by
 it we see the Sunne again. And
 as by the picture in the Waxe,
 wee know the Seale : so by our
 loue to God, we know his loue
 to vs. O how should this cause
 euery man and woman, and e-
 uery

uery mothers childe amongst vs, to examine their loue towards Christ, that so they may gather some assurance vnto their owne soules, that Christ hath cast his loue vpon them. And to doe this, aske me this question of thine owne soule: Doeſt thou deſire, with the Apoſtle *Paul*, to be looſed, and to be with Christ? Tell mee, is it meate and drinke vnto thee to doe the will of Christ? Is thy hand euer ready (according to thy abilitie) to beſtow any thing vpon Christ, & for the aduancement of his glory? Doeſt thou labour in the place vwherein thou liueſt, to aduance the glorious Goſpell of Ieſus Christ? Canſt thou bee content to vndergoe ſhame, diſgrace, trouble, perſecution and bonds; yea, death it ſelfe for Christs ſake?

Phil. 1.25.

Note.

R 4

Doth

Doth the remembrance of his comming to Iudgement cheere vp thy heauy soule? And doest thou cry with the spouse of Christ, *Come Lord Iesus, come quickly?* These bee markes and tokens whereby thou maist discern whether thou dost loue Christ Iesus, yea or no.

Markes to
discerne
our loue
to Christ.

I. By our
loue to his
word.

Psal. 119.

67.

But because all men are ready to say that they loue Christ, or else it were pittie they should liue, and the like; when indeed the loue of Christ is not in them : I will yet proceed a little further, and obserue a few notes and markes of this pure and hearty loue to Christ, which are most certaine signes of grace.

First, if wee loue Christ, wee will loue his word, delight in it, and esteeme it aboue gold and pretious stones. *Lord what loue haue I vnto thy word* (saith David)

David) all the day long is my study in it. Yea, it is altogether impossible for a man to be religious, to feare God, and to loue him, that hath no sound loue, nor delight in the word of God: so that by our loue to his word, wee may iudge of our loue to Christ: No loue nor delight in the word, surely no loue nor delight in Christ: great loue to the word, great loue to Christ. In the vatewing of this pearle, *Dauids* practise is notable, who made the *Testimonies of God his heritage*, and the very ioy of his heart, and esteemed them aboue gold, yea aboue fine gold. And therefore seeing most men haue no delight in the word, sel-dome or neuer heare it (vnlesse it be for fashion sake) read it, or meditate in it day or night: it is a certaine token that the loue of Christ

Verse III.

2. By our
loue to his
Saints.

1. Iohn 3.

Christ is not in them.

Secondly, if wee loue Christ Iesus with all our heart, we will loue those whom he loues, his blessed members, true Christians. Hereby (saith Saint Iohn) *wee know that we are translated from darknesse into light, because we loue the brethren.* David testifies of himselfe, *Al my delight is vpon thy Saints.* It is our duty to loue all, but wee must loue the Saints with a peculiar and speciall loue, as heires with Christ, and members of the same body with vs. Therefore seeing men generally hate the members of Christ, contemne them, and despise them; doth not this make it verie apparent, that the loue of Christ is not in them? *For the world loues her owne; But because I haue chosen you out of the world, therefore the world hateth you.*

Iohn 15. 19

Third -

Thirdly, if we loue Christ Iesus, we must shew it by our obedience to his word, and to his holy Lawes: for so saith Christ, *If ye loue me, keep my Commandments.* Little obedience, little loue; no obedience to Christs will, no loue, hearty obedience, hearty loue. And therefore seeing generally men rebel against his word, and breake his Commandements; thogh these men should swear they loue Christ, yet are they liars; and the loue of Christ is not in them. For, who can belecue that a traytor can loue his Prince?

3. By our obedience

Ioh. 14 23.

Fourthly, if we loue Christ Iesus, we cannot endure to heare him blasphemed, rayled on, reuiled, his word contemned, or his Sabaoths prophaned, but it will grieue vs at the very heart, & we will (to the vtmost of our power)

4. By our suffering for Christ.

power) defend his cause, as a loving childe the cause of his father; and a faithfull seruant, the credit of his maister. And with all, it will make vs be content to indure some triall and persecution for his sake: yea, losse of libertie, wealth, riches, yea life it selfe, who hath so loued vs, that he shed his blood for vs. Thus much of the affection of the Church towards Christ Iesus. Now we are to come to the petitions themselves.

Shew thou mee, O thou whom my soule loueth, where thou feedest, &c.

THe Church heere, as in many other places of the holie Scriptures, compares Christ Iesus to a good and faithfull shepherd, as the Prophet *Esay* describes

scribes him, *He will gather together his Lambs.* And againe, *Behold; I will require my flocke of the Shepheards; and I my selfe will feede my sheepe, and cause them to rest quietly.* This is acknowledged of the Prophet *David: The Lord is my shepheard, therefore I cannot want.* Yea Christ doth thus entitle himselfe, saying; *I am the good shepheard, &c.*

Now the Church of Christ doth put vp her request to this great Shepheard and Doctour of his Church; that hee would be pleased to tell her where hee feedes his sheep with the preaching of the Word, and the vse Of the Sacraments, that so shee may ioyne with them, there to be fed and comforted.

Quest. But, was not this the true Church that moueth this question? what is then that other

Esay 40.

Eze ch. 34.

Psal. 23. 1.

Ioh. 10. 11.

Obiect.

ther Church, or flocke she enquires after?

Resp.

Ans. I answered: Howsoever the Church of God is but one in all the world, yet it hath diuerse partes. As the Ocean sea, though but one, yet it is called by diuers names, according to the place where it lies: Euen so the Church of Christ, though but one, yet it hath diuers partes, as the Holy-Ghost distinguisheth of it, writing to the seuen Churches which are in *Asia*: Now of the whole Church of Christ, some parts of it be at peace and rest, free from persecution, when other partes may suffer persecutions, molestations, and be vexed by the Diuell and his instruments, whom he sets a worke. Now in this place, the Church of God in persecution and great affliction, desireth

Reuel. i. 4.

eth to know of Christ, *where he feedes his sheepe*, that is, where the Church is at rest and peace, where the word is purely preached, the Sacraments duly administred, and Discipline duly performed, that she may ioyne with them in the seruice of Almighty God.

From this request and earnest sute of the Church vnto Christ, to know where he doth feed his sheepe, wee learne that it is a true note of a sheepe of Christ Iesus, to hunger and thirst after the word of God, to enquire where Christ feedes his flocke, where the word is truely and faithfully preached, and the Sacraments truelie administred. And this doubt our Sauior himselfe obserueth to be the ear-marke of his sheepe; *My sheepe* beare my voyce, and I know them, and

Doctr. 2.

The true note of a sheepe of Christ, to hunger and thirst after the word of God.

Iohn 10.27

and they follow me: but the voice of a stranger will they not heare. This affection was in godly Dauid, O Lord, how amiable are thy Tabernacles? how doth my soule long after thy Altars? O when shal I come & appeare before the Lord in Sion? And this duety is imposed vpon euery Christian, to haue an earnest affection vnto the word of God. As when a man is hungry, the veines sucking moisture iu the bottome of the stomacke, he feeles a paine which makes him desire meate: euen so our souls void of grace, and nourishment vnto eternall life, they should hunger and thirst after Christ and his righteousness, after his word, which is the Spirituall foode of our soules. And till a man be hungry, he longs not for meate, hee desires not foode: so, till we see
our

John 6.26.

our wāts, we neuer seek to haue
our soules fedde with the word
of God. Now in that so few de-
sire the word of G O D , and so
few esteeme of it, it shewes that
very few do feelee their want of
food, very few can discern their
misery, and wretched estate; but
most men run on in sinne, blesse
themselues in their euill wayes,
and neuer say, *Alas, what haue I*
done? we must desire the sincere
milke of the word , as the infant
the mothers breast; *And as the*
Hart doth the riuers of waters,
Psa. 42. and as the Church doth
here; *Shew me, O shew me where*
thou feedest thy flock! We should
doe as the earth doth in time of
drought; she opens her mouth,
begging and gaping vntill the
Lord send a raine. The beggar
neuer begges hard till he see his
owne want , and then hee will

1. Pet. 2. 2.

S

spare

spare no time, labor, nor words: so till we see our owne wants, we will neuer seeke for the spirituall foode of our soules. But they bee blessed which *hunger and thirst after Righteousnesse, Mat. 5. 6.* though we think we be happy when we feelee no want; as it is a common thing to say, I neuer doubted of my saluation, I would be loath my conscience should trouble mee, &c. But certainly it is the beginning of grace, to finde our selues to want grace. Those that do eate meate with a full stomacke, it doth them least good: So they which are full, and feelee not the want of the word, it doth them little good.

Reason 1.

And the reason is, that if we do not hunger and thirst after the VVord of GOD, wee can neuer enioy the varietie of all those

those good things that are treasured vp in the Word to make vs truely happie; forasmuch as all good things which we haue and doe enioy in this present life, they are appendences to the Word; by which Word, and by Prayer, they are sanctified to vs. Now it is got and obtained no other way, but by thirsting after it. As the blessed Virgine saith in her Song, *Luke 1. v. 53. Hee filleth the hungry with good things, and the rich he hath sent emptie away.* Which may serue to comfort the poore children of God, which shew their thirsting desire, by their great labour and trauell; to heare the Word preached, though they meete with mockings and scornings for it, by such as are farre from thirsting after it of themselves.

*Reason 2.**Prou. 27.7*

Secondly, if wee should not eagerly seeke after the word of God, wee should neuer know how much wee are beholding to the Lord for the manifold graces, and blessings, which we receiue daily from our most mercifull God thereby. For so saith Salomon: *The person that is full despiseth the hony-combe; but vnto the hungry soule, euery bitter thing is sweete.* So that when wee shall see our spirituall povertie without the Word, that we should euen faint & starue, and pine away, it will then make vs prize the excellencie of that benefite wee enioy, when wee haue the same truely and sincerely Preached and Taught amongst vs.

Vse 1.

Seeing this longing desire after Christ, and his Word, is the Eare-marke, and the Wol-marke,

marke, the Badge, and the Brand of the Sheepe of Christ, the true Church and children of God: this doctrine then maketh a plain distinction betwixt the Sheepe of Christ, and the stinking goates of Sathan. The Sheep of Christ long after their Shepheard; desire to be instructed by him; hunger after the Word preached and taught; wish for the Sabaoth, enquire *where Christ doth feede his Sheep*, in the greene pasture of his Word and Sacraments: but the goats of Satan loathe the word, and the preaching of it, *They treade downe the pasture of the Sheepe*, *Ezech. 34.* yea they are weary of it, they will not goe to the dore to heare, *Malac. 2. 13.* they can be content as well to want it, as to haue it: so as hereby we may iudge our ovne e-

estates, whether we be the true Sheep of Christ, or the stinking goates of Sathan; the children of God, or the limbes of the diuell. Dost thou loue the word of G O D more then thine ap-
poynted foode? Tell me, dost thou desire to be taught in the Word? Enquirest thou where Christ doth feede his Sheepe with good Pasture? And dost thou delight in the Word? *John* 10.27. These are the eare-marks of Christs Sheepe, and may minister comfort vnto thy soule, that thou art one of those that belong to his Folde. But if on the contrary part thou loathe the word of God, and hast no desire at all to treade in G O D S House, but spendest the Saboth irreliously, vainely, and prophanely, at the Dice, at Cards, Bowles, or Tables; O deceiue

NOT

not thy owne soule. It is a signe thou art none of Christs sheep, but one of the stinking goats of Sathan: and there will come a day of separation, when Christ Iesus the great Shepheard will diuide the Sheepe from among the Goats, when he shall *set the sheepe on the right hand, and the goats on the left, Mat. 25. 33.*

This Doctrine doth serue to reprocue three sorts of men :

First, Atheists, which bleare out the tongue at all Religion, and christian Pietie, making a mocke of God, of his Word, and of all holie Dueties; That thinke it lost labour to be religious, and that there is no good got by hearing Sermons, and leading of a godly life. Oh it hath euer beene the cursed thoughts of mans hart to think so; as was vsed in the time of the

Vse 2.

Three
sorts of
men re-
proued.
I
Atheists.

Prophet *Malachie* ; *It is lost labour to serue the Lord , and what good commeth there by seruing of God?* Ah poore soules, all this while they can minister no cōfort vnto their owne soules, that they are the sheep of CHRIST but a ferefull expectation of Iudgement. For in what a miserable and wretched estate is that man , which knoweth not whether hee bee in the estate of Grace , or not ? A Sheepe of Christ , or a Goate of Sathan ? with what cheere can hee eate one meales meate, or sleep one night, that wants this assurance ? O then , let such be warned betimes, that if they looke to haue any eomfort in death, and after death , that now they labour to be approued for the Sheepe of Christ.

²
Papists.

Secondly, the Papists which barre

barre the people from the preaching of the Word, and keepe them in miserable ignorance and blindnesse : And all others which seeke by all meanes possible to hinder **CHRISTS** sheep from endeavoring to be taught, which otherwise would enquire *where Christ feedeth his Sheep* : where the Word is truly preached and taught, and the Sacraments duly administred. These are like the Scribes and Pharisees, *who shut up the Kingdome of heauen ; that will not enter themselves, nor suffer them that would.* Oh, what sacrilege doth that adulterous church of *Rome* commit, that take from the people, the key of Knowledge, yea and nuzzle them in ignorance, teaching, that it is sufficient to beleeue as the Church doth beleeue. Whereas the Scriptures do

Rom. 12.2
Phil. 1.10.

Mat. 15. 14

3
Carnall
Protestants

do require of all men the spirit of discerning, *Eph. 5. 15. Try the Spirits whether they be of God:* that so they may allow of those things that are good, and bee without offence vntill the day of Christ: otherwise, if they follow their false teachers, they are sure to perish, *For when the blinde leade the blinde, they both fall into the pit of destruction.*

Thirdly, all carnall Protestants, and secure worldlings: who, although they do enquire where they may buie a good bargain, or get a good purchase, and labour for that; yet neuer inquire *where Christ feeds his Sheep.* Oh, it is a wonder to see how men do couet pleasures, profites and preferments: these they seeke for with might and maine. But for the Ministerie of the Word, to haue it truely taught

taught them, that their soules may be saued: this they esteeme not, they looke not after it. Surely, by this they declare to the whole world, that they are none of Christs sheepe: For if they were, *They would heare his voyce and follow him, Iohn 10.27*

Seeing the true Church of God doth heere seeke to Christ Iesus to be taught and directed; we learne that it is the dutie of the true Church of God, to acknowledge Christ Iesus alone, for their great Pastor and Shepherd, the onely Head and chiefe Doctor of his Church, and therefore to be ruled by him, and his Word alone, to be content to be ledde and guided by this great Pastor and Shepherd of the Church, as in *Iohn 10.28* *I am the True Shepherd, and doe know my Sheepe, and am knowne*

Doctr. 3.
The Church of God doth acknowledge Iesus Christ for her chiefe shepherd

of

Iohn 6.68

Eph. 2. 22
Colos. 2. 19
March. 28.

of mine. This is acknowledged by *Peter* in the behalfe of all the Disciples, *Maister, to whom shall we goe? Thou hast the words of eternal life.* And **CHRIST** hath promised to be present with his Church, *Euen to the end of the world.* And agayne hee saith, *that where two or three are gathered together in my name, I will be in the midst amongst them.* Now the duety of Christ this great Shepheard, it standeth in two things: First, to gouerne his Church, prescribing vnto them Lawes, binding the consciences of all his Members: And secondly, by his grace, to quicken, and to put a spirituall life into them: So that they shall be able to say, That they liue not, but **CHRIST** in them.

Reason.

And the reason is to be marked

ked and considered, which serue likewise for the confirmation of this point of Doctrine vnto vs, is because the worke of saluation is wholly and onely wrought by him, and no part thereof is reserued to any creature; as the Apostle witnesses, when hee saith, That amongst men *there is no other name giuen vnder heauen whereby wee may bee saued, but onely by Iesus Christ:* And the Authour of the Epistle to the *Hebrewes* witnesseth the same thing, when he saith, that *hee is able perfectly to saue them that come vnto God by him.*

This condemnes the Church of *Rome*, as no true Church of God. First, because they will not content themselves with Christ Iesus to bee their great Pastor, and general Shepheard; but

Use I.

but they haue set vp the Pope his Vicar, and matched him, yea preferred him before Iesus Christ. Nay, they will not bee content with that pasture which Christ alloweth for his Sheepe; the greene pastures of his holic Word, and cleare streames of his blessed Gospell; but they will feede on the filthie Trash, and dirty Drugs of their owne deuising: the fond and foolish deuices, inuentions, and traditions of men, of their Popes & Cardinalls: So as they declare to the world they are no sheep of CHRIST, *In that they will not heare his voyce and follow him, Iohn 10.17.* nor be content with the foode hee hath prepared for them, but feede on the filthy and foule puddles of mans traditions.

Vse 2.

This may serue to admonish
all

all the faithfull Ministers of Iesus Christ, which stand in Christs steed : That they teach nothing but the truth of God; wholesome doctrine, not their owne deuices and dreames: but that which they perswade themselves Christ would speake, if hee were present. So on the contrary part, you that are the hearers must content yourselves with the Pastures of Gods Word, the plaine and the pure Preaching of the word of God, and not to bee carried away to listen after strange Shepheards, that teach erroneous doctrine that may corrupt; or the deuices of man, which may tickle the eare, and not worke grace in the heart. And such are the vile Doctrines of the Church of *Rome*, which will rather hane and poyson mens soules,

soules, then edifie them; as their doctrine of Merites, Inuocation of Saints, praying for the Dead, and a thousand the like. The which, because they haue no footing in Gods word, are here condemned, as no wholesome pasture for Gods sheep to feed vpon.

Thus much for the Churches first request. The second followeth.

And where thou causest them to lie downe at Noone.

FOr the better vnderstanding of these VVordes, we must know, how that it was the manner of the Shepheards in those hote Countries, to driue their sheep to the pasture in the morning; and after, when the Sunne waxed hote, to driue them to
the

the water and at noone to carry them to some shadow, where they might rest in the heate of the day, lest they should bee annoyed with the scorching heate and beames of the Sunne.

So heere the Church of God and the Spouse of Christ, compares Christ to a faithfull and true Shepherd, and intreates him to tell her *where hee doth cause his Flocke*, that is, his faithfull people, to finde shelter and comfort in the heate of persecution; when the *Sunne* is hottest at *Noone day*; that is, in the greatest and hottest persecution of the Church of God, in the most dangerous and troublesome trials and times of great extremitie; which is heere meant by *Noone day*; when the *Sunne* is most hote and scorching, according to that

T of

Mar. 13.6.
and v.21.

of our Saujour, speaking of one sort of euill hearers: *And when the Sunne was up, they were parched, and for lacke of rooting, withered away.*

From whence wee obserue a twofold instruction.

1. That the Church of God sometimes is in the very heate of persecution.
2. That Christ the good Shepherd euen then forsakes not his, but at Nooneday, euen in the extremitie of the same, prouides a shadow and place of comfort, and refreshing, for those that are his sheepe.

Object. 3
The Church of God sometimes is in the very heate of persecutio

2. Tim. 3.

12.

First, wee are taught heere, that it is the will of GOD, that his Church sometimes should be tryed: And it is his will that sometimes his People should vndergoe persecutions, according to the rule of the Apostle S. Paul, *whosoener will liue godlie in Christ Iesus, must suffer persecution;*

tion. This is expresly taught by the Prophet *Dauid*, *Great are the troubles of the righteous, but the Lord deliuereth him out of all,*

Pfal. 34. 19

This was the condition of the *Israelites* in *Egipt*, who remayned there a long time in cruell bondage vnder *Pharaoh*, *Exod. 1.*

12. And in *Hesters* time, how were the poore people of God in the heate of persecution!

Est. 2. 23.

This was the State of the whole Church of the *Hebrewes*, described thus, That some were

racked and would not bee deliuered, that they might receiue a

Hebr. 11.

35. &c

better resurrection: And others haue beene tryed by mockings, and

scourgings; yea moreouer by blond and imprisonment: They were

stoned, they were hewen asunder, they were burned, slaine with the

Sword, wandered vp and downe in Sheepes skinnes and in Goates

T 2 skinnes.

skinner, being destitute, afflicted, and tormented, whom the world was not worthie of, &c. This we might further consider in the examples of *Abraham, Isaac, Jacob, Iob, Ioseph, David, Jeremy,* and the like, whose liues are a plentiful store-house to testifie this truth, That the people of God doe many times endure manifold afflictions, and sundry trialls. And this haue wee had experience of in this Land, in the dayes of *Queene Marie*, when the Sunne shone hot, and that the fire of persecution was great, to the wasting of the bodies of many a deere Childe of God: So that if we hope to liue with Christ in the Church Triumphant, we must first die with him in the Church Militant. For none shall raigne with Christ there, that haue not first suffe-

suffered with him heere : Nor none shall haue their teares wiped from them in heauen, that haue not first shed them on the earth. Thus hauing seene the Doctrine, that it is the State and condition of Gods church heere vpon earth, to vndergoe sometimes many and grievous afflictions. Now let vs see the Reasons, that so the Doctrine may leaue the greater impression in euery one of our affections.

In regard of Gods enemies themselues which know not the Father, nor IESVS CHRIST his Sonne; they haue nothing to stoppe and to stay their rage and malice, as our Sauour witnesseth, when he saith : *They shall excommunicate you, yea the time shall come, that whosoeuer killeth you, will thinke that hee*

Reason I.

doth GOD seruice : And these things will they doe , because they haue not knowne the Father , nor yet mee : So that it is no maruel though the enemies of gods Church doe rage against the faithfull seruants of God , being stirred vp thereunto by the instigation of Sathan ; seeing that they know not God , nor Iesus Christ , but haue their eyes blinded by Satan the prince of this world.

Iohn 15.19

Reason 2.

GOD suffereth his children many times to vndergoe some sharpe and bitter triall of affliction , and to suffer euen the burning heate of Persecution , to make knowne the Vertues and Graces of his Children : as Saint Paul saith , *It is necessarie that afflictions should come , that the elect may be manifest who they be.* As it is not possible to know the

the valour of the Souldier if hee lie alwaies in the Campe, and neuer come into the Field: So is it impossible to know the Courage, Patience, Obedience, Zeale, Loue, &c. of his children, till triall come. And therefore God would haue *Abraham* tempted, to make his faith knowne. So *Iobs* patience, *Davids* pietie, *Pauls* courage, &c. The earth which is not tilled and broken vp, will yeeld nothing but briers and thornes: And Vines will waxe wilde if they bee not pruned and cut. Euen so the varuoly affections of our hearts, as so many noy-some weeds, would quickly ouer-runne the whole man, if the Lord, by sanctified afflictions, should not manure vs. *It is good therefore (said Jeremy) or a man to beare the yoke in his*

Lam. 3. 27.

youth. And in another place the same Prophet saith, *Ier. 48. 11. Moab keepes his sent, because hee was not powred from vessell to vessell, but hath beene at rest euer since his youth.* There are besides these, diuerse other reasons, wherefore the Lord doth thus exercise his deere children in this life, with crosses and afflictions: as to humble them for sinnes past, and to preuent sinne in them for the time to come: Because, when we shall perceiue, that the only weapon whereby Sathan woundeth our Soules, is sinne, it will make vs repent of sinnes that are past, and warie of sinnes for the time to come: And also to humble the pride of our hearts; For knowledge puffeth vp; and in whatsoeuer thing wee go before our brethren, naturally we

waxe

waxe proud of the same. Now the Lord by these afflictions, like a skilfull Physition, lets out the superfluous humours of pride and vaine-glory, when wee shall see what wee are by nature.

Well, let vs make some vse of this Doctrine to our selues. *Vse 1.*
Wee haue had a long Morning, and yet are in peace and rest : but it will not euer bee Morning; the Sunne will rise and it will bee *Noone day*, the Lord will haue a time of triall. It is the Lords vsuall dealing, after long time of peace, to bring some trials, that the Elect and true Christian may bee discerned. Of all things in the world the Lord cannot indure that his glorious Gospell should bee contemned, and despised, as it is at this day amongst vs : Oh then,

Luk. 14.25

then, seeing that wee must euen
 looke for a triall; Let vs prepare
 and arme our selues with all
 needfull vertues, with patience,
 with humility, with courage,
 zeale, &c. Alas! any thing will
 serue the turne now to bee a
 Christian; a small matter: But if
 in the time of triall we shrinke,
 or else yeeld vnto the enemy,
 then wee shall shew that wee are
 but hypocrites and cowards.
 Oh then, let vs be good Souldi-
 ers now in the time of peace,
 prouide and sharpen our wea-
 pons against the time of warre:
 Let vs cast it what it will cost
 vs to bee the Sheep of Christ,
 losse of Lands, liuings, gold,
 siluer, liberty, country, yea life
 it selfe; yet to resolue by the
 helpe of God, neuer to bee
 ashamed of the Gospell of
 Christ, let persecution come
 neuer

neuer so hore vpon vs.

Secondly, we learne hereby, *Vse 2.*
not to promise vnto our selues
worldly Peace and Prosperitie,
while we do liue heere. For this
life is the time of a Christian
mans warfare; neither must we
looke to finde Heauen vpon
Earth: for if we will be Christs
Disciples, we must take vp his
Crosse and follow him; we must
not dreame of a victory before
we fight. For it is the lot of the
godly to suffer persecution; yet
this may bee the comfort and
stay of a Christian Soule in the
middest of them all, That the
Lord will dispose of them so,
as that they shall worke to the
best to them that loue God, and
neuer depart from vs, but shall
leauē a blessing behind them, so
that wee shall bee sure of this,
that we shall gaine more in the
Spirit

Spirit, then we can loose in the flesh.

Vse 3.

Thirdly, seeing it is the will of God, that his owne true Church and faithfull children shall be tried, and vndergoe the heate of persecution: let vs heere learne to bee wise, neither to thinke that wee are out of Gods fauour if wee bee tried, or to thinke the worse of the Gospell of Christ, because the crosse and triall goes with it. Wee are ready to thinke the Lord loues vs not; or that the Gospell the which wee professe is not a good profession; because wee see it hated, persecuted, and railed on by wicked men. Well, it is that which God will haue, it was the condition of Christ Iesus before vs: and vnlesse wee looke that the seruant should bee greater then

then the Maister, it must bee ours.

Secondly, wee learne from hence, that though it may bee sometimes *Noone-day* with the Church of God, hot and bloudy persecution, yet Christ hath euer a shelter and shadow for his people; Hee hath a Lair for them, a place of shelter, shadow, and comfort; he is euer present with his Church and people in the hottest times of persecutions and afflictions, to comfort them, to refresh them, to ease them of their miserie, to deliuer them. This the Lord expresseth in the Prophet *Esay 54. 7. 8.* *For a litle time haue I forsaken thee, but with great compassion will I gather thee: for a moment in mine anger I hid my face from thee, for a little season, but with euermlasting mercy haue I had compassion*

Doctr. 4.

Christ leaues not his Church, in the heat of persecution, but prouides comfort for them.

Psalm 2.

passion on thee. This doth the Prophet David make manifest, that notwithstanding the rage and malice of Gods enemies, Hee that dwelleth in heauen shall laugh them to scorne, the Lord shall haue them in derision. This comfort is excellently set forth by the Prophet Esay, when hee saith in cha. 43. 1. 2. But now thus saith the Lord that created thee, O Iacob, and he that formed thee, O Israel, feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine: when thou passest through the waters, I will be with thee, and through the floods, that they doe not overflow thee: when thou walkest through the very fire, thou shalt not bee burnt, neyther shall the flame kinde vpon thee: For I am thy Lord God. Thus provided hee for his Church in the dayes of Hester,
when

Ester 3.

when they could see no meanes to escape. What a mischief had *Herod* inuented against the *Messiah*; so secretly, as that hee disclosed the secret of his heart to none, but pretended to the Wise men, that his intent was to worship Christ? yet the Lord did bring his deuice to naught; and *Ioseph* and *Mary*, with the child *Iesus*, was deliuered. *Peter* being cast into prison, should euen the next day haue beene executed; yet through the prayers of the Church, was deliuered. This Doctrine is further cleared by the examples of *Ioseph*, *Iob*, the Church in *Egypt*, *Daniel*, the three children, *Sadrach*, *Mishach*: and *Abednego*, who for a time indured shame and reproach of the crosse: yet afterwards the Lord returned vnto them when the time of refreshing

Matt. 2.13

Acts 12.16

Cen. 41.14

Exo. 12. 41

Dan. 6. 23.

Dan. 3.

freshing came . So that howsoeuer Gods children may be vnder the heate of persecution for a time, it shall be but for a time; hee will not leaue them destitute of his helpe , and comfort for euer, but will, in the end, deliuer them.

Reason I.

Rom. 8. 15
Iohn 10. 1.
Matt. 7. 11.

The Reasons seruing to confirme this Doctrine, are manifest. First, consider the Titles by which GOD is called; as a *Father*, to shew the care that he taketh ouer his Church, as his children, to prouide for them, and to gouerne them. For what father will not saue his childe, if possible hee can, from fire, or water, or some other eminent danger? *Now then, if wee that are euill, know how to helpe our children, how much more shall our heavenly Father, that knoweth all things, giue good things vnto his*

his children? Againe, Christ is called by the name of a *Shepherd*, as the Church doth confesse in this place. Now, wil the Shepherd see the sheepe goe astray, and not bring them into the right way againe? or suffer the wolfe to deuoure the sheep, and not rescue them? And what shall wee thinke that Christ the true Shepherd of his Church will bee more carelesse of his Flocke, whom he hath purchased vnto himselfe with no lesse price then with his owne heart Bloud; then an earthly man is of his Sheep? Seeing then that Christ Iesus is the King of his *Church*, & the shepherd of his Sheep, we need not doubt but that hee will defend his *Church*, and saue his sheep, so that none shalbe able to destroy them, or take them out of his hands.

Secondly, our weaknesse and naturall corruptions are not hidden from the LORD: *Hee knoweth whereof wee are made, hee remembreth that wee are but dust.* And therefore saith the Apostle, *God is faithfull, which will not suffer vs to bee tempted aboue that wee are able, but will euen giue the issue with the temptation, that wee shall bee able to beare it.* So then, whether wee consider the Office of *Christ* as a shepheard to keep his *Church*; or the mercie of *Christ*, that is euer ready to couer the wants of his Seruants, making their afflictions to be but momentarie: in these two respectes wee may safely gather, that the Lord will neuer forsake his children, nor leaue them in their daungers, but prouide for them both shelter and comfort, when they shall

shall finde the heate of afflictions to shine most hottest vpon them.

The vse serues to direct vs to whom wee should goe in time of trouble and great distresse: for if Christ be our shepheard wee are to flie to him; He is a faithfull preseruer of them that trust in him. Shall wee goe to Saints or to Angells? *Doubtlesse Abraham is ignorant of vs, and Israel knoweth vs not, Esa. 63. 16.* What then, shal we trust in our chariots or in our horses? *doubtlesse a horse is counted but a vaine thing to saue a man, Psal. 37. 17.* Surely, we cannot honour him more then when we depend on him, and rest vpon his mercie. Thus *David* behaued himself in all his extremities, flying vnto God as a sure refuge, *I will say to the Lord, O my hope, & my refuge,*

Vse. 1.

Psa. 91. 2. 3

trousse, He is my God, in him will I trust, Hee will deliuer mee from the snare of the Hunter, and from the noysome pestilence: His eares are alwaies open to the cries of his children, hee putteth their teares into his bottle. So long therefore as we haue a voyce to call vpon GOD, or a heart to sigh and groane vnto him, wee haue comfort and assurance to be deliuered, and that hee will not leaue vs nor forsake vs in danger.

Vse 2.

Heere is matter of endlesse comfort vnto the Church and children of God, that we know that the Lord Iesus Christ promiseth that hee will prouide a Lair for vs, a place of comfort and refreshing, a shadow euen at Noone day in the heate of bloody persecutions. Many indeed are our infirmities, feares, cares,

cares, sorrowes, and troubles,
yet in middest of them all, the
childe of God may say with the
Prophet; *Why art thou cast downe*
(O my soule) and why art thou so
disquieted within me? O waite on
God, for I wil yet giue him thanks:
He is my present help and my God,
Psal. 42. 5. O then let vs be con-
stant: let vs comfort our selues
in Christ Iesus, let vs not for
feare or danger deny CHRIST
and his Gospell; for CHRIST
will be a shelter vnto vs, to re-
fresh vs, and deliuer vs.

This sheweth the most wo-
full and desperate estate of all
wicked and vngodly men, who
being out of Gods fauour, not
beleeuing in Christ, nor repen-
ting of their sinnes, in time of
persecution, when the Suane
waxeth hote; Alas, they shall
not know where to hide their
heads,

heads, for they shall finde no shelter, nor comfort, nor no place of refuge: For *Christ* is a shelter onely to them that beleeue in him, and obey him. And therefore thou which art a wicked man, an impenitent sinner, a prophane person: Alas, what wilt thou doe? and which way wilt thou turne thee in the time of trouble and calamitie, when the Sunne waxeth hote in the heate of persecution and scorching triall? Whither then wilt thou runne for shelter? Alas, thou shalt then be as a mad beast, which in the heate of the day runnes vp and downe, and findeth no couert. So shall all wicked and impenitent sinners haue no place of succour, but lie open to all Gods iudgements; be scorched, yea even consumed with the fire of Gods dis-

displeasure; when the righteous, those which are in Christ Iesus shall finde shelter.

Now followeth the Reason which shee vseth to moue the Lord Iesus Christ to graunt her request, taken from the great perill and danger shee was like to fall into; Namely, lest being left without his direction and comfort, shee be constrayned to *Turne aside to the Flocks of the companions*: that is to say, to leaue the true church, and worship of God, and ioine with the false church, to commit idolatrie, called heere, *the Flockes of the companions*: Not for that they are eyther *Christ* his companions, or the companions of his church and people; but because they account themselues so; yea, they thinke, and call themselues **CHRISTS** compa-

The churches reason of her request.

nions. And if this thing should come to passe through want of *Christs* assistance to direct her, and to comfort her in persecution; then it shall not bee for his honour, nor her good. This is the summe and substance of her Reason.

Doctr. 5.

It is altogether impossible for men to hold out in time of triall, that are not assisted by God.

Hence we are taught, that it is altogether impossible for men and women, euer to stand out in the brunt of persecution, vnlesse they be taught of God, and comforted by his Spirit. And hence it is that the Prophet *Dauid*, a man after Gods owne Heart, and indued with a singular portion of GODS Spirit; doth earnestly begge and craue at Gods hand the enlightning of Gods Spirit, and desireth to be taught of him; *Open mine eyes that I may see the wondrous things of thy Law.*

Psal. 119. 8

And

And againe, *Teach me thy Statutes.* And againe, *Make mee to understand the way of thy Precepts, &c.* Yea, CHRIST tells the Jewes which murmured against him, because he said, *that no man could come to him unlesse his Father drew him, that all the Elect are taught of God, Ioh. 6. 45.* And this made *Paul* to pray for the *Ephesians*, *ch. 1. 17.* that God would giue them the Spirit of Wisedome, and to enlighten their mindes, that they might know what is the hope of their calling, and what the riches are of his glorious inheritance. A notable direction vnto all sorts of men, how to behaue themselves when they shall come into the house of God; namely, not to rest on any naturall gift whatsoeuer it be, wisdome, learning, wit, memory, &c. For
the

27.34.73.

Rom. 8.

1. Cor. 1. 21

the wisdom of the flesh is enmity with God; But to goe out of our selues, and to seek the Lord in humility, and denial of them selues; and then the Lord will giue vs a discerning spirit, that we shall not be deceiued. If any man (saith Christ) will doe my Fathers will, he shall know of the Doctrine, whether it be of GOD, Iohn 7. 17. And againe, Christ promiseth his Disciples, being now to leaue them, and to go to his Father, that the Spirit of Truth should leade them into all truth.

Reasons.

I

And the reasons are,
First, wee are all blinde, and by nature can hardly see into the truth, vnlesse Christ direct vs by his Spirit; for so saith Salomon, Prou. 14. 12. *The waies that seeme right vnto vs, the issues thereof are the wayes of death.* It is

is a part of our misery, that *we are turned every one vnto his own way.*

Esay 53. 6

Secondly, when we know it, Alas, wee are of our selues so weake, and flesh and bloud will bee so vnwilling to suffer for *Christ* his sake, that vnlesse the Lord do assist vs, we shal not be able to vndergo the least temptation that shal be laid vpon vs.

2

And lastly, the enemies of Gods truth are in their generation, so wise, and so subtile, coming vnto vs in *Sheeps clothing*, to deceiue vs, that of our selues we shall easily be drawne away to belecue lies. In all these respects, we may safely conclude the former Doctrine, that it is impossible for vs to holde out in the day of triall, vnlesse wee be assisted by the LORDS holie spirit.

3

This

Vse 1.

This sheweth, that if tryall
do come, and persecution shall
arise for CHRISTs sake, and
the Gospells sake : Alas, most
men would yeeld to any Religi-
on, to Popery, Idolatry, Super-
stition, *to the flockes of the cam-
panions*, to the church of Rome,
to flatte Idolatry. For alas, they
know not the trueth; *They are
not taught of GOD*; They bee
blinde and ignorant, and will
easily belecue and embrace any
Religion.

Vse 2.

This must stirre vp euery true
christian, man and woman, to
pray to CHRIST as the church
doth heere; That hee would
teach vs by his Spirit, that hee
would open our eyes that wee
might see the truth, and that he
would giue vs hearts to belecue
it, to loue it, and to liue and
die in it : That hee would giue

vs

vs the Spirit of Discerning, To
try the Spirits, whether they be of
God, that so wee may discern
the truth from falshooode. Yea,
wee must so labour to bee fast
grounded in the Truth, that no
winde, nor weather may re-
moue vs, That wee be sure to
lay a good foundation, that we
do digge deepe into our owne
hearts, builde on the Rocke, To
hate Poperie and all Idolatrie,
to loathe it as the Doctrine of
Diuell. Though they say they
be the true Church, and the
companion of Christ, yet be they
the Synagogue of Sathan: The
maine points of their Religion
being cleane contrarie vnto the
word of God: as are their Do-
ctrine of Merites, Inuocation
of Saints, worshipping of Ima-
ges, praying for the dead, Sa-
crifice of the Masse; that so wee
may

1. Iohn 4.1

Matt. 7. 26

may, for euer, stand out against that cursed and damnable doctrine of the Church of *Rome*, Yea, let vs intreate the Lord that hee would neuer suffer it to get head againe in this Land: notwithstanding wee haue deserued as great a iudgement; but especially that hee keep vs that wee neuer ioyne with them in that bloudy Religion.

Vse. 3.

It condemnes all those who are ready, either for feare of persecution, or by blindness and ignorance, to embrace any Religion; or ioyne with any Church; who to keepe their Liuinges, hold their Lands, to enioy their honours and pleasures, would turne as doth the winde, and embrace any Religion; ioyne with Papist, Iew, Turke, yea the deuill himselfe for liuing sake. Oh! the true Church

Church of Christ feare themselves, and their weakenesse, that they should bee drawne away, and seduced to embrace false religion: And therefore they doubting the worst, and fearing the corruption that is in their owne hearts, pray vnto *Christ*, that they may not bee left vnto themselves, but that they may finde strength from him to withstand them.

* * *

The end of the first Sermon.

A



A Folde for Christs SHEEPE.

THE SECOND SERMON.

CANT. I. 7.

7 *If thou know not, O thou fairest amongst women, get thee forth by the steps of the Flocke, and feede thy Kiades by the Tents of the Shepheards.*



WE haue heard before of the earnest request of the Church vnto Christ, That he would in mercy shew her where hee feedes his Flocke, and where he

he provideth comfort for them in time of trouble. Heere is the most kind, louing, and gracious answer of Christ Iesus vnto the Request of his Church: in the which note three things.

Parts of
the Text.

- 1 His exceeding loue and kindnesse, in that he calls her, *the fairest among women.*
- 2 His gentle reproofe of her, *If thou know not, q.d.* This is very strange; that thou which art the true Church, shouldest not know where Christ feeds his sheep.
- 3 His direct Answer to her request; wherein hee doth answer her to the full: If thou wouldst know where I feede my sheep, that so thou maist feede with them, and finde consolation vnto thy Soule; *then thou must go in the steppes of the Flocke:* That is, thou
X must

must embrace the Faith, Religion, the worship and seruice of God, the which my ancient church from the beginning haue imbraced: The Faith, Religion, the Worship and Seruice of GOD, which my ancient Seruants, *Abraham*, *Isaac*, and *Iacob* haue done, and tread in their steps. Secondly, thou must place thy Tent, where the shepheards haue done, the Patriarchs, Prophets, and Apostles of CHRIST, their doctrine taught before. This is the summe and substance of Christs answere vnto his Church.

First, obserue heere, how *Christ* describes his true *Church* and *Spouse*: Hee giueth her a most kind and louing name, expressing his kinde and singular loue

loue vnto her: *O thou the fairest among women!*

Quest. But this may seeme *Obiect.*
strange: for the Church confessed before, that shee was blacke and Sun-burnt, deformed, &c. How then can Christ call her, the fairest amongst women?

Ans. The Church, and euery *Resp.*
true Bele cuer, are black and deformed in themselves, vile and vncleane, and they can see no beautie in themselves, but are blemished yea and stained with sins originall and actuall: But as they be sanctified by his Spirit, washed in his Bloud; and clothed in his Righteousnesse, they be faire and beautifull in the sight of Almighty God, because Christ *hath washed them from all their sinnes in his Bloud,* and couerd them with the pure roabes of his owne Righteousnesse;

Ezech. 16.

nes ; decked and adorned them with the holy and heavenly graces of his Spirit , knowledge, faith, repentance, zeale, patience, &c. According to that speech that the Lord himselfe vseth, *thou art faire through that beauty of mine , which I haue put into thee.*

Doctr. 6.

Christ esteemes of his church as if they had no sin

Here marke the endlesse loue of Christ Iesus vnto his poore church and people, that esteems so highly of them, as if they had no spot of sin or vncleanenesse : though they in themselues bee blacke, deformed, and polluted, yet all those who doe truely repent, embrace Iesus Christ, and belecue in him, that are washed from their finnes, sanctified by his Spirit, and obey his will ; all these are faire, yea most beautifull in his eyes . Hee will not looke vpon their finnes and blemishes,

mishes, but wincke at them, so
 long as they endeavour and de-
 sire to doe his will. This is con-
 fessed by wicked *Balaam*, when
 he saw that no policie or deuce
 could take any place against the
 Church of God: *He seeth no in-
 iquitie in Iacob, he beholdeth no
 transgression in Israel, Nu. 23. 21*
 Againe, how goodly are thy tents,
 O *Iacob*, and thy tabernacles O *Is-
 rael*, as the vallies that are stret-
 ched out, &c. *Num. 24. 5.* So that
 the nature and condition of the
 true Church farre exceeds all o-
 ther societies of men whatsoe-
 uer, and is pretious and deere
 vnto Christ. Hereunto cometh
 the titles and commendations
 giuen vnto the Church so often
 in this most excellent booke of
 the *Canticles*; *She is as the Roe of*
the field, the Lillie of the Valley,
the Fairest amongst Women, an

Cant. 2. 2.

and 4 13.
and 5 9.

Orchard of Pomegranats, a Fountaine of Gardens, a well of springing waters, the Spouse and Sister of Christ, the Beauty of the Earth, the Glorie of the world, a Lillie among Thornes, &c. And againe, *Thou art all faire my Loue, and there is no spotte in thee.* These, and the like examples, whereof the Scripture is full, all serue to confirme the euerlasting trueth of this Doctrin vnto vs : how deare and precious the Church is in Christs sight, that of al Societies and Assemblies of men in the world, none are more excellent and worthy, none more amiable and louely, none more beutifull and precious then the Church of God, the Spouse of Christ.

Reason 1.

And the Reason of the Doctrine is apparent : man was first cast out of Paradise for sin, neither

ther is there any thing that doth hinder his returne, but only sin; for it is sinne that makes vs execrable to the Lord, and doth *hinder all good things from vs.* For, as long as sinne remaynes, it is as a weightie burthen, to presse downe a sinner into hell; and the wages and stipend of it *is eternall death.* Therefore, if sinne be taken away and pardoned, as it is from all the Elect, what should hinder their happinesse? God hath against them no matter of displeasure; and the obedience of Christ Iesus being imputed vnto them, heauen can not bee denied vnto them, but they must needes bee saued.

Psal 38.4

Romans.6

Secondly, Christ Iesus doth esteeme highly of his Church; and the Church is most excellent in her selfe, because in it

Reason 2.

X 4 alone

alone saluation is to be found, and no where else. When the Lord brought the great and generall deluge ouer the face of the whole earth, What place was there left more excellent then the Arke, in the which, *Noah* and his Family were saued, and out of the which the whole world besides perished? What was that Arke but a Type and Figure of *Christs Church*, wherein saluation is to bee found, and out of the which there is no saluation to bee looked for? Seeing therefore that remission of sinnes is properly to *Christs Church*, and that therein is saluation and eternall life to bee found, wee may safely therefore conclude, that the estate of *Christs Church*, and of euery member thereof, is most excellent and blessed.

The

The vses of this Doctrin is
excellent, as the nature of the
Church is. First then, seeing
that Christ will thus passe by
the sinnes of his children, and
iudge them faire, without any
spot and blemish of sinne, if
they do truely repent, and em-
brace Him, and his Righteous-
nesse, by faith; Here is matter
of endlesse comfort to euerie
poore childe of God. Doeſt
thou repent of thy sinnes, and
art truely humbled for them?
Doeſt thou embrace CHRIST
IESVS for the pardon of them?
Hath God sanctified thy heart
by his Spirit, so as thou hateſt
euerie wicked way, and doſt de-
ſire and endeavour to obey God
his will in all his Commande-
ments? Well then, comfort thy
ſelfe, and cheere vp thine owne
ſoule; Christ Iesus will couer
all

Use I.

Note.

all thy finnes, they shall neuer be layd to thy charge: but hee will wrap thee in his own righteousnesse, whereby thou shalt appeare faire and beautifull in his sight. Indeed many a poore child of God, looking on their owne infirmities, and manifold corruptions, see themselves to be black indeed, deformed and stained with sinne; it grieueth them that they do hang downe their heads, and goe drooping all their dayes, struiuing and also struggling with their rebellious hearts and vile corruptions, and thinke that CHRIST IESVS cares not for them, cannot loue them, being so defiled with sinne. But I say againe, Be not discouraged; for if thou doest repent of them, belecue in Christ, hate thy finnes, and prayest often vnto God to giue thee

thee power to withstand them, vsing all godly meanes to withstand them, Christ Iesus wil couer them, and passe by them all, as he did deale with *Dauid*, *Peter*, &c. Oh then how carefully ought all men daily endeuour themselves to be the members of this Societie, that so they may haue a part in all these excellent prerogatiues? and then howsoeuer the world doe esteeme of them, counting them miserable, grinding at them with their teeth, and nodding at them with their heads, and euerie way contumeliously reproching them; yet are they deere and precious in the sight of Christ, who hath redeemed them with the ranfome of his owne bloud.

Let vs learne by Christs example heere, that if we see anie
good

Vse 2.

good thing in the childe of Almighty God, to commend it, and to embrace it: and if we see any blemish or infirmitie, that we wincke at it, and couer the same with the cloake of Loue; and not as the maner of wicked and vngodly men; who though they see many good giftes and graces in Gods children, as knowlege, faith, patience, loue, zeale, &c. passe by them all; and if they shall espie but one blemish, or infirmitie, or weaknesse, by and by they blaze it abroad with open mouth, note them with a blacke cole, calling them Puritanes, Precisians, Hypocrites, and the like; reuiling them in a most odious manner; like a Corrector of a Booke, passe by all that is well, and if but one fault, find that out; like the horse-Flie, passing by many floures,

floures, and sweet hearbs, lights
vpon some noysome fore: these
are not like vnto CH R I S T, but
to their fire the Diuell, who is
the Accuser of the Brethren.
Thus much for the exceeding
loue and kindenesse of Christ
Iesus toward his church, in that
he calls her by this kind appella-
tion, *The fairest amongst women.*

Secondly, his gentle reproofe
of her, *If thou know not: q. d.*
This seemeth strange, that thou
shouldest be ignorant where I
doe feede my sheep, where my
truth and gospell is truely prea-
ched, and soundly professed:
But if thou know not, I will di-
rect thee, and shew thee how
thou shalt finde it out.

Hence we are taught, that the
church of God, and true belee-
uers, may sometimes be so blind-
ed, and left to themselves, that
they

²
Christs
gentle re-
proofe.

Doctr. 7.
The
church of
God some-
times may
be at that
straight as
not to dis-
cerne the
truth.

they stand at a stagger, and doe hardly know which is true religion, *where Christ doth feede his Flocke*, where the word is faithfully preached, & soundly professed. For we are all of vs ready to erre by nature. How apt are wee in matters that do concerne our Soules, to be mistaken? partly, through our owne blindnesse, ignorance, and carelesnesse, in not searching of the Truth, and trying of the spirits: and partly, by the subtile policy of the diuell, who is Gods Ape, and so like him in many things. as that it is hard to discern his flights and falshoods. Wicked men, false teachers, lying prophets, set such a face and shew on their errors, and beare them out with such a countenance, credite, and authoritie: and the truth is so neglected, plaine, and
simple,

simple, troden vnder foot; that it is hard for a man, yea the true Church of God sometimes, to discerne where Christ feedeth his Flocke. When as *Elias* was left alone, and *Baals* foure hundred and fiftie prophets, who could almost then discerne the worship of GOD from Idolatry, when all was corrupted? So when *Michaiah* told the trueth, and *Ahab* had foure hundred false Prophets, it was hard to discerne the truth of God from the lying of Sathan. In Christs time, how did the Scribes and Pharisees confound Religion, dimme and dazell the truth; for the which, our Sauiour himselfe did often reprocue them? And in our times, how doe the Papists labour to obscure Religion? how bold and impudent are they, to defend Idolatrie, their

1. Reg. 18.

12.

their owne traditions and constitutions.

Vse.

How should this stir vp euery christian man and woman to study the word of God ; so that knowing the truth, & beleeuing the doctrine of God, we may be able to discerne betweene light and darkenesse, truth and falsehood; idolatry, and the seruice and worship of God. Secondly, to intreate the Lord in all humilitie, to open our eyes to discerne the truth; to giue vs his holie Spirit, to leade vs into all truth, to giue vnto vs the Spirit of Discerning, to trie the spirit and the doctrine, whether it be of God, or not: for otherwise we may be ledde awry, and take light for darkenesse, and darkenesse for light. Let vs then confesse our ignorance and blindness, and bewayle it : Let vs
strive

strive against our carelesnesse;
Let vs prooue the Doctrine by
the touch-stone of the Word,
if they be according to the law
and the Prophets, else abhorre
them. Let vs doe as the men of
Berea did, intreate the Lord to
giue vs the Spirit of Discern-
ing, that we may trie all things,
and hold the truth. And if euer
wee had neede to pray for the
Spirit of Discerning, now is the
time: we see how bold the Di-
uell is, how diligent to deceiue
vs; and the Papists they be im-
pudent and shamelesse, euen to
thrust vpon vs their cursed Ido-
latric, and tell vs it is the true
worship of God; their abomi-
nable Masse, their Merites, Pur-
gatorie, prayer for the dead,
worshipping of Images, cal-
ling vpon Saints, vnwritten Ve-
rities, their vile Traditions, and

Acts 17.

Y

filthy

filthy abominations, their Constitutions and vile Decrees; as if they were the written word of God. Now vnlesse we haue knowledge, and bee able by Gods Spirit to discerne the spirits; alas! wee shall drinke in poyson, idolatry, and superstition. O then, let vs labour to know the Word of God, beleeue it, obey it, bee reformed by it, confesse our ignorance, and with all humilitie pray vnto God to open our eyes to giue vs the spirit of discerning, to know true Religion from false; which if wee do, certainly the Lord will reueale his Truth vnto vs. And thus much shall serue for Christs gentle re-proofe of his Church.

³
Christs an-
swere vnto
his church

The third and last point, is the direct answere of Christ to the request of the Church; shee desired

desired to know of *Christ* where he fed his flocke, and comforted them in the time of persecution, that so shee might ioyne with them; and be defended by him from false worship, and the idolatrous Church. Heere *Christ* doth answer her to the full: *If thou know not, Oh thou fairest among women! get thee forth by the steppes of the Sheep, and feede thy Kids by the Tents of the Shepherds.* His counsell standeth in two parts, to shew her where he feedeth. *q. d.* Wouldest thou know where I feede my Sheep, and where I cause them to lie downe at Noone, that thou mightest feed with them, and be in my Fold, to be defended and protected by mee? then I counsell thee: First, to walke in the *steppes of the Sheepe*: that is, thou must walke in the steppes of the

faithfull seruants of God, *Abraham, Isaac, and Iacob*; thou must embrace that faith, religion, & worship of GOD, which they beleueed and embraced; that is meant by the *steppes of the sheep*. Secondly, thou must *feede thy Kids*; that is, thou must receiue and embrace that Doctrine which the ancient Shepheards, Pastors, Prophets, and Apostles haue taught and deliuered. And if thou shalt thus treade in the steps of the sheepe, *Abraham, Isaac, and Iacob*; and embrace and obey the doctrines taught by the Prophets and Apostles, in the old and new Testament, thou shalt then know where I feed my sheepe, that thou maist feed with them, and take mee for thy true Shepheard.

Doctr. 8.
A directiō
to know

From this answeere of Christ
we learne a cleere directiō, to
know

know true Religion, and the true worship of God, from false religion, and false worshippe. If men doe desire to know where Christ feedeth his sheepe, and where God is truly worshipped, where is true religion, we must then *treade in the steppes of the Sheep*. That is, we must worship God, as *Abraham, Isaac, and Iacob* did, as *Moses* and the Prophets did; treade in their steppes, and follow their godly examples; belecue, repent, and walke with God, as they did, whom (by the iudgement of Faith) wee may conclude of, that they were the Sheepe of Christ; for of them doth Christ speake heere, and not of a company of Popes, Cardinalls, Iesuites, and the like, of that rabble; of whom to thinke that they should belong to this Folde, I

which is
the true
Church.

know not whence I should fetch my charity . Againe, wee must embrace and beleue the doctrine taught by *Moses* , and the Prophets , Christ and his Apostles , who were the true Shepherds and faithfull Pastors of the Church of GOD:

Esay 8.20. To the Law, and to the Testimony, if they speake not according to this word, it is because there is no light in them.

Ierc. 6.16. And againe, Thus saith the Lord, stand in the wayes, and behold, and aske for the olde way, which is the good way, and walke therein, and you shall finde peace and rest for your soules . So then , if we desire to know true Religion, and the true worship and seruice of God , this is the way , which I heere teach and deliuer from the Lord Iesus CHRIST, against the doctrine of all the Shauclings of Rome ;
name-

namely this, and none but this;
To inquire of the faith, Reli-
gion, and maner of the wor-
shipping of God, performed
by *Abraham, Isaac, and Iacob*, Pa-
triarkes and Prophets, Prea-
ched and published by Christ
and his Apostles; belecue that,
imbrace that, and rest our soules
on that.

This may serue to decide a
great question, and long con-
trouersie, betweene vs and the
Papists. They affirme that they
are the true Church, and we are
Heretickes; wee beleue and
hold that we are the true *church*
of God, and that they bee not,
but *Babylon*, and the Synagogue
of Sathan. This then is the
maine Question, whether they,
or wee, bee the true Church?
Who shall iudge? euen Christ
Iesus himselfe in his owne

word: wee rest vpon him and
flie vnto him : which if the Pa-
pists would do likewise, they
would neuer haue runne into a
labyrinth of controuerfies as
they haue euen at this day : For
Christ would quickly haue put
an end vnto all. For he saith, that
they be the true Church, which
Treade in the steps of the Sheep,
and feede by the Tents of the
Shepherds : That is, that people
that belecue and worship God,
as *Abraham, Isaac, and Iacob*
did ; and also that old Religion
which they beleued and em-
braced as the true Religion, for
that was taught by the holy ser-
uants of God, who were the
faithfull Shepherds, and Pa-
stors sent of God to his *Church*.
Now let triall be made, whether
the Papists or Protestants, the
Church of *Rome*, or the Church
of

of *England* do thus.

For the Papists, although they call their Religion, the old Religion; yet alas, it is newly deuised, the gteatest parts of it, within these foure or fīue hundred yeares: It is such as was neuer knowne to *Abraham, Isaac, Iacob, Moses*, or the Prophets; it was neuer knowne to Christ or his Apostles; they haue lost *the Steps of the Sheepe*, and the *Tents of the Shepheards*: that Doctrīne, manner of Religion, the worship and seruice of God, which was vsed by the Patriarkes, *Abraham, Isaac*, and *Iacob*, taught by *Moses*, and the Prophets, *Christ* and his Apostles; and they haue got a new Religion of their owne deuising: They walke not in the steps of the Flocke, but in the steps of their proud Popes, co-
uctous

uetous Cardinals; filthy Friers,
mangy Munkes : They haue de-
uised a thousand things in the
seruice and worship of God
against his Word, and against
the Doctrine of the Prophets
and Apostles. Where shall we
euer finde that *Abraham, Isaac,*
Jacob, and the Prophets did euer
pray to Angells, or Saints, wor-
shipped Images, prayed for the
dead, looked to bee saued by
their owne workes, or merites?
If they can shew me, any foule-
mouth'd Iesuite of them all, but
any one example, in the whole
booke of God, of any of all
Gods children that haue per-
formed them, I will then lay my
hand vpon my mouth. In the
meane time giue me leaue, O ye
Papists, to tell you, that you are
none of Christs Church, you
are none of Christs Sheepe; for
you

you haue left the *Stoppes of the sheepe*, and the *Tents of the shep-herds*, the Doctrines taught by the Prophets of God, Christ, and his Apostles; and are no better then the whoore of Babylon, the Synagogue of Sathan.

But as for the Church of *England*, wee doe belecue and embrace that olde and true Religion, that same Faith which *Abraham, Isaac, and Iacob* did vse: we holde that Doctrines taught by the ancient Prophets, and holie Apostles of CHRIST IESVS, without either adding or detracting: And if wee should dare to deuise a new kinde of Faith, Religion, and worship of God, not vsed nor knowne to the ancient Prophets, Patriarkes, and Apostles, as the Church of *Rome* doth; it were to leaue the *Steps of the Sheepe*, and to ioyne
with

with the Flockes of the Companions, euen to shake hands with Idolaters.

Vse 2.

Reu. 18. 4.

Well, let vs then euer stand out against the Antichrist of Rome, and as Christ saith, *Come out of her*, ioynenot with her in her false Religion, and Idolatrous seruice of God, lest you partake of her plagues, but let vs hold fast still the true Religion of God: *Treade in the steps of the Sheep; Feed by the Tents of the Shepheards.* Let vs liue and die in the true Church of God, & for euer hold fast the true, ancient, & holy religion, which we haue receiued frō the holy Patriarks *Abraham, Isaac, Iacob, Moses*, the Prophets, and the holy Apostles of Iesus Christ, & then we shall be safe and sure; yea blessed and happy for euer-
more.

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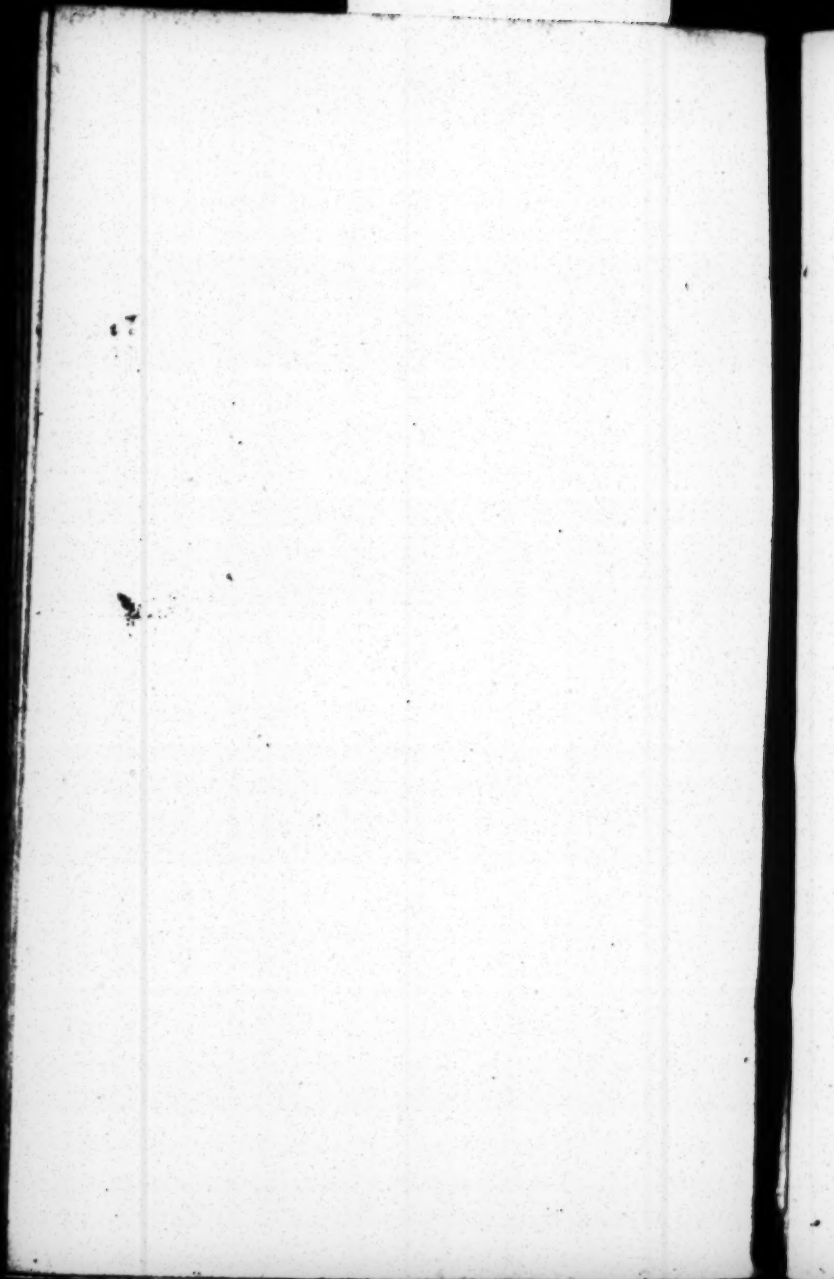
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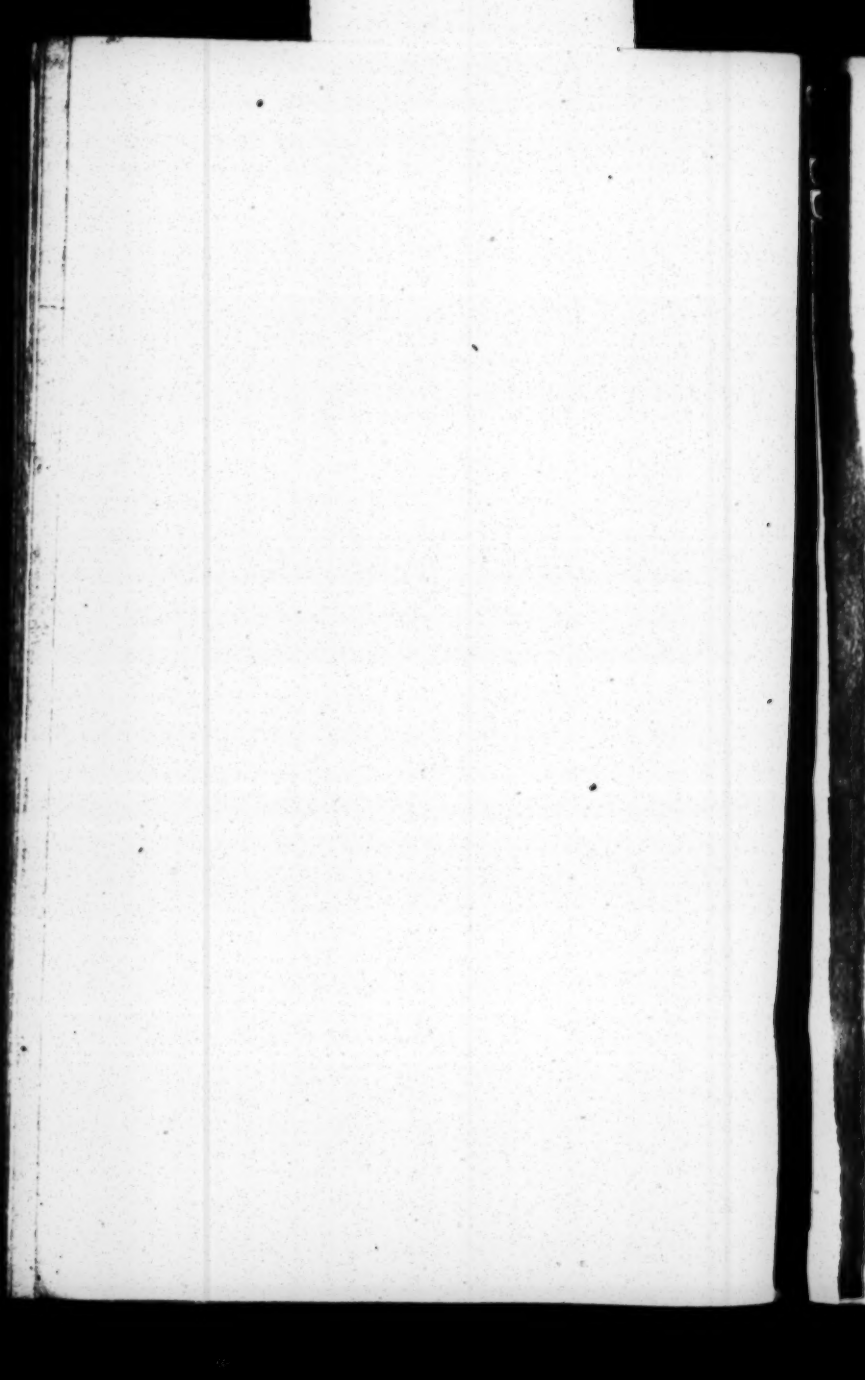
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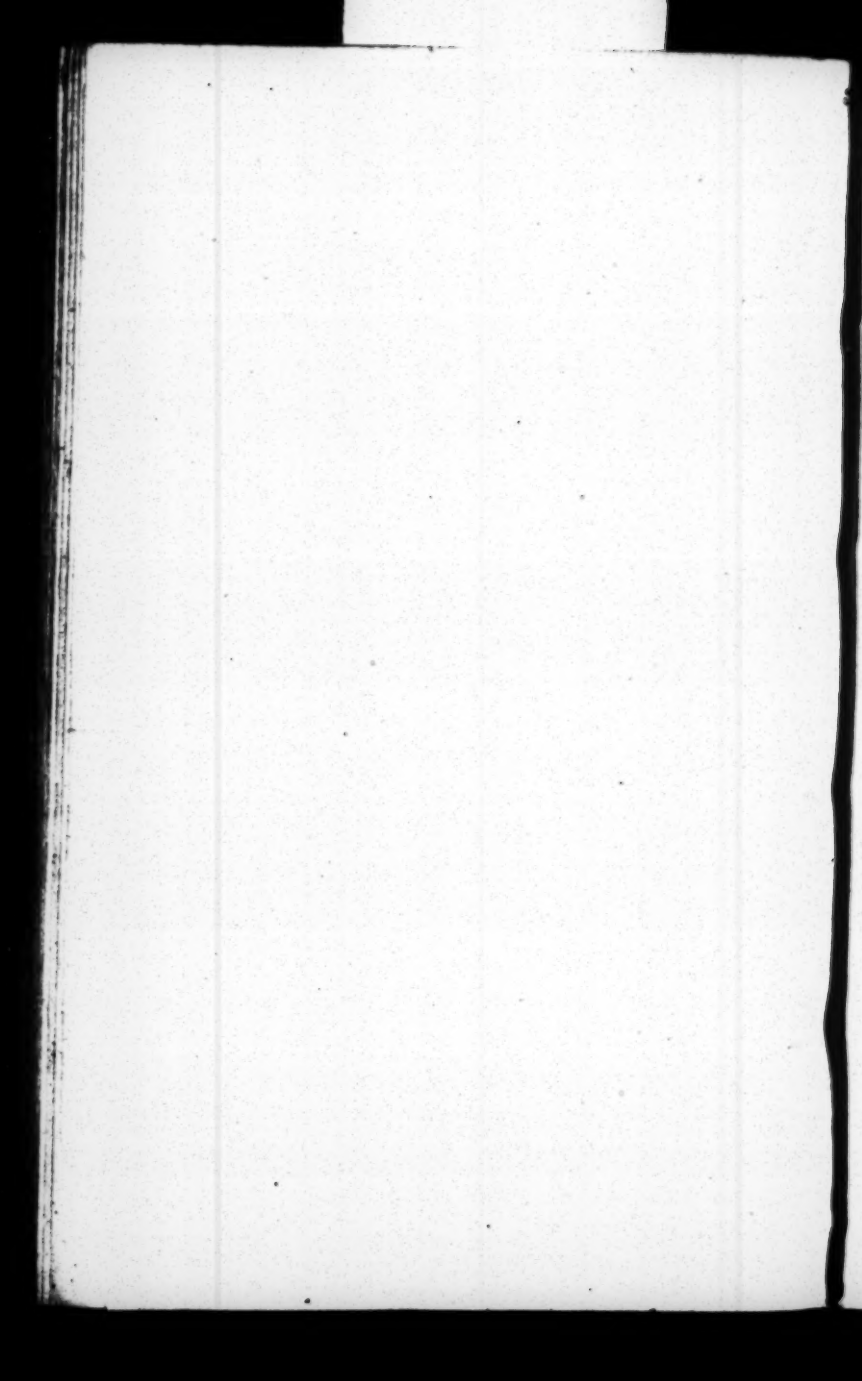
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Great Advice & Sermons
Told for Christs Sheep 2. Sermons
by Samuel Smith Min: of Brittlwell
in Essex

